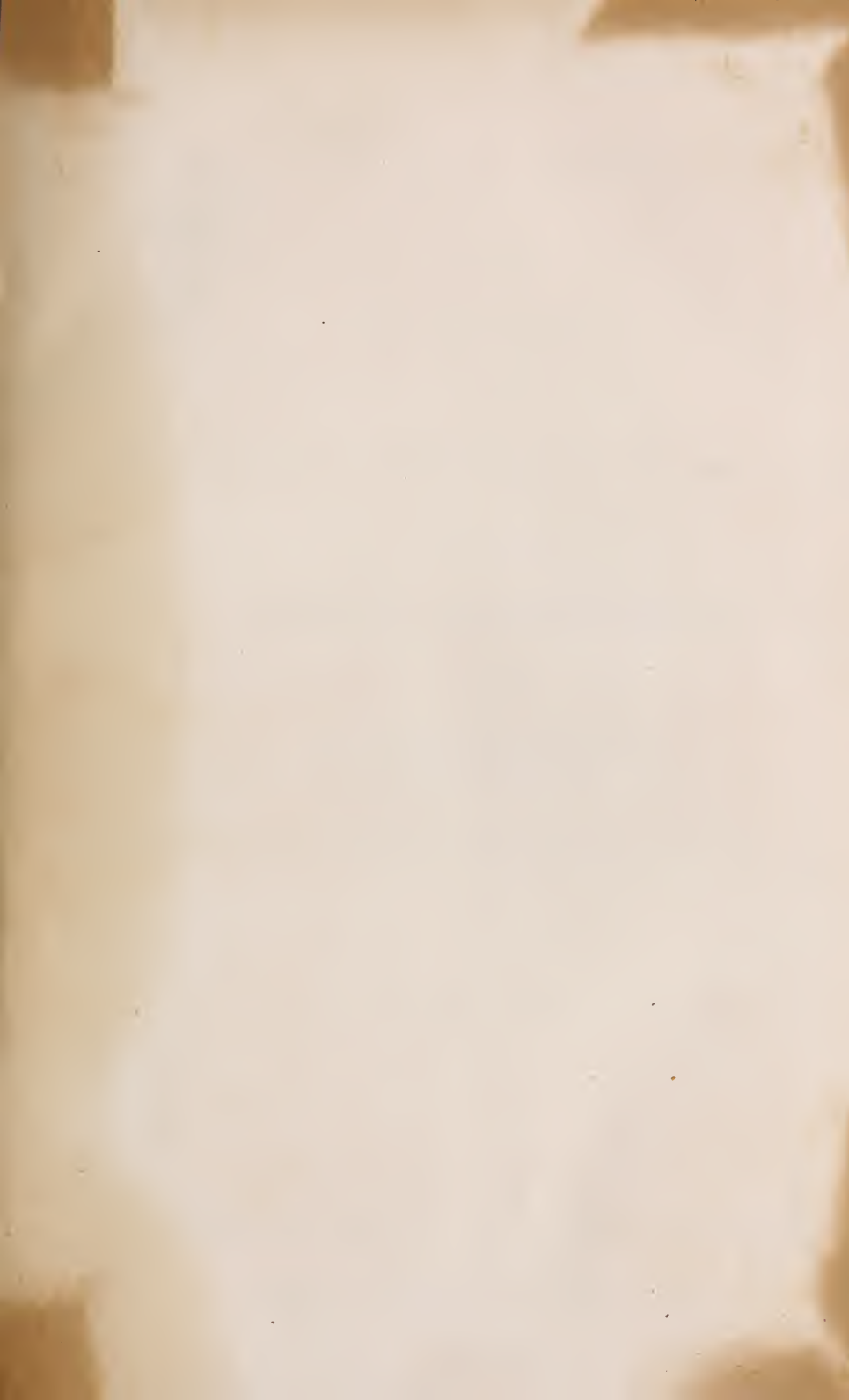


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OBITUARY.

MEMOIR OF THE LATE MRS. REBECCA JAMIESON.

THE subject of the following brief memoir, was the only surviving daughter of Captain Thomas and Mrs. Townsend. She was born at Middleford, in the state of Delaware, January 26th, 1818. At the age of four years, she was deprived, by death, of her affectionate and pious mother, and at that of eight, of her kind and godly father. Two brothers still live to weep over the loss of their much-beloved sister. Capt. Townsend was descended from a respectable family in the state of Delaware, as was also his wife; both were greatly esteemed for their benevolence and devoted piety. They were members of the Episcopal Church. Mrs. Townsend was formerly the wife of the Rev. Mr. Bell of that denomination. After the death of his wife, Rebecca's father married a daughter of the Rev. Mr. Copes. She was a kind mother to Rebecca. Some years after the death of Capt. Townsend, she married the Rev. Alexander Campbell of the Presbyterian Church, at that time Principal of Buckingham Academy, in Maryland, lately President of *Sharon College*, Mississippi.

Under the kind guardianship of Mr. and Mrs. Campbell, Rebecca remained until she was fourteen years of age. There were but few incidents in her early days, which require particular notice. She was, from her infancy, possessed of a mild, confiding and cheerful disposition, and as long as she lived, manifested a buoyancy of spirits, which no circumstances, however adverse, could overcome. She had also a quickness of apprehension, and a facility of acquiring knowledge, which, while at school, always placed her among the foremost of her competitors. These qualities of mind, and an affectionate heart, made her a favourite wherever she was known. Being from her birth under the continual influence of religion, she became the subject of early and deep devotional feelings. It was not until her fourteenth year

she made a public profession of her attachment to Christ, and united herself with the church under the pastoral care of her step-father, Mr. Campbell. Of this interesting period in her life she has left no record; it is believed, however, that there was nothing remarkable in her state of mind at the time, but a sincere love to her Saviour, and a desire to glorify him in his church on earth. She always had an aversion to converse about her personal piety with any one, unless she could speak from the heart, and test her religious experience, of which, for many years, she kept a private diary. Fearing it might be made public, she destroyed all her papers on this subject, before leaving America. The following note, written ten years ago, will however, show what her own views of her past life were. "When I look back," she writes, "upon the journey of my life, and see the variety of conduct, the instability of resolution manifested by me, since my profession of an acceptance of Christ as *my* Saviour, and his service as my delight, how unfit I am to be the companion of a Missionary." "O truly great are my obligations to the Lord Almighty. He has led me through many difficulties, and while my proud heart has been almost cursing the hand which only chastised in mercy, it still protected, guided, and blessed me." "Bless the Lord, O my soul."

Shortly after she became a member of the church, she was sent to a female boarding school at Newark, Delaware, then under the superintendence of the Rev. Mr. Bell, where she remained upwards of a year. Here her exemplary conduct, ardent piety, and amiable disposition, won the affections of her teachers, and many of her sister pupils, and laid the foundation of a friendship, which will never cease. The venerable Mr. Bell says in a letter to her, "My beloved pupil, During your pupilage my heart was drawn to you with a father's love; may we meet in heaven, where we shall never part." Many were the tokens of love and esteem she received from her school-mates, many of whom now dwell in the four quarters

of the globe, and some rest in the grave. After leaving Newark, she went to Philadelphia to finish her education. It was while in this city, and mingling with kindred spirits whose hearts were filled with compassion for the perishing heathen, that she was first led to think of engaging personally in the work of Foreign Missions. Before she left school, with the consent of her friends, she offered herself to the *A. B. C. F. Missions* to go, as an unmarried female teacher, to the Sandwich Islands. But there being no opening for her at the time, she returned to her step-father's to spend a few months.

It was here, that friendship between the subject of this memoir and Mr. Jamieson commenced, which terminated in their marriage. He had been accepted as a Missionary of the *General Assembly's Board of Missions*, and was destined to Northern India. After the usual preparations and sad farewells they set sail for India from New Castle, Delaware, on the 17th of November, 1835, and reached Calcutta on the 2nd of April, 1836. In their Missionary party were the Rev. Messrs. McEwen, Campbell, Rogers, Porter, with their wives, and the Rev. Messrs. Winslow and Dwight of the *A. B. C. F. Missions* and their wives. During the passage Mrs. Jamieson suffered much from sea-sickness, and being of a slender form and weak constitution, she was in much danger of sinking under her sufferings, but her cheerfulness and faith did not fail her. Most earnestly did she, in secret, pour out her soul in prayer for the officers and crew of the ship. The captain and first officer, a talented young man, took a deep interest in her welfare, and although extremely profane, did all they could to make her comfortable. In return for their kindness, she presented each of them with a handsome pocket Bible, and spoke to them feelingly on the importance of religion. The first officer said, the Bible "was a *pretty thing*, and he would put it into his chest to show to his sisters on his return home." Little did he know then the value that *little book* would be to him! A few weeks afterwards, he confessed with tears before the ship's company, that the present of *that* Bible first led him to think of God, and that he could then say, "I know that my Redeemer liveth." A few extracts from her Journal, relative to the remarkable revival which took place on board the ship, on the passage to India, although written in much weakness will, no doubt, be interesting to the reader.

Under date of Feb. 24th, she writes, "Three of the seamen have expressed their hope of acceptance through the merits of the blessed Saviour. Our beloved captain, in whom we felt so deeply interested, and who a few days ago confessed that he had *never* prayed, spent the night before last, almost entirely, in supplication to God, and says prayer is now a delight-

ful exercise." A few days afterwards, she writes, "How affecting it was to see our beloved captain, doffing his hat, with a peculiar motion, supporting himself by some of the rigging at the mizen mast, and in a sailor style, giving his testimony to the religion he had a few weeks before experienced, and inviting his men to taste and see that the Lord is gracious. O what a pleasant sight! and how did our hearts rejoice to hear him, in prayer, address that God as a Father, whom a short time ago he had blasphemed!"

"*March 21st.*—The services of last evening were peculiarly affecting. The first officer, Mr. ———, for whom we had felt deeply interested, had a day or two previous expressed deep concern for his soul, and his anxiety had increased. How astonished, and filled with wonder were we at the power of Almighty grace, when, for the first time, we saw this noble-minded young man, whom we had considered lost, coming to prayers, with tearful eyes, and taking his seat in an obscure part of the room.

"But oh, how shall I convey an idea of the scenes of this morning! Words are inadequate to express half that we felt, and saw, and heard; Mr. ———, after our morning prayers, with bursting heart and streaming eyes, addressed the sailors as *brothers*, some, he said, emphatically *so*, since he now was also partaker of the same hope with them. He then offered up a long and most impressive prayer, which melted every heart. The prayer being finished, dear brother Winslow, who was to leave us that day for Madras, called upon all who were determined by the grace of God, to be His, to stand up. All, officers and men, arose as one man, except two men, who continued to sit. Here Mr. ———, in an agony of spirit called out, O! do rise! do rise! *Make* them get up! and on the last one's rising he threw himself down on the table, exclaiming rapturously, *Thank God! Thank God!* it is unanimous! Our dear captain was quite overcome, and gave vent to his feelings in expressions of wonder and praise."

On their arrival in Calcutta, they hired a house, where they remained until the commencement of the rainy season. During this time, Mrs. Jamieson applied herself with diligence and considerable success to the study of the native language. The acquisition of this she considered was the first and greatest desideratum for a foreign missionary. On the 11th of July they left Calcutta for the Upper Provinces, and after a dangerous journey in budgerows up the Ganges to Khanpur, and thence by land, they reached Saharanpur on the 10th of December. Here they, with Mr. and Mrs. Campbell, were stationed, and hoped to call that beautiful place

their Indian home for life. But the Lord had determined otherwise.

About the 1st of January, 1837, she was taken ill with disease of the liver, and was, on the commencement of the hot season, obliged to resort to the Simla Hills. There she remained with kind friends, until the next cold season, when she returned, with renovated health, to her station. But she was only permitted to remain a few months, when she had a second, and more severe attack of her former complaint, and as it was the opinion of several physicians, that she could never enjoy health on the plains, they removed the last of March, 1838, to Sabathu on the hills, and were permanently stationed there.

A few days before leaving Saharanpur, she wrote the following in her Journal: "I feel unhappy and unsettled on account of the uncertainty of our being able to spend the hot season here. Could we ever, and always resign ourselves to do and to suffer the will of our heavenly Father, how happy should we be! I believe he has appointed suffering for me, and blessed be his name; whatever will most advance his kingdom in my heart and in this world, *that* may he send, and in all things may I rejoice. O! that I may be ready to depart and be with Christ!"

On reaching Sabathu her health was again, in a great measure, restored, and on the 13th of April, she writes, "I trust soon to be able to collect a school of female children. Oh! may I yet be permitted to do something in the land of the living for my dear Saviour's glory among this wicked people."

She succeeded in collecting about thirty interesting little girls into a school, whom she continued to instruct in divine things and useful employments, with occasional intervals, for three or four years. She was, however, on account of increasing family cares, want of assistance, and ill-health, at length most reluctantly obliged to discontinue her school altogether; the noise of the school-room, and labour of teaching always produced most distressing nervous headaches. While engaged in instructing her Hindui pupils, she acquired an extensive knowledge of the Hindui language, and was able to speak and write it with much fluency. It was her desire to prepare a number of elementary school books and small tracts in this dialect, and she proceeded to some length in this undertaking—one of the latter, "*The Sandwich Islands*," was printed, and has been widely circulated.

But it was in telling the apathetic Hindu and proud Mussalman of Jesus, that she excelled. She had an ease in expression and a tender winning manner, which never failed to attract the attention of the most listless, or to disarm the bitterest enemy of his opposition to the

cross. She was *emphatically* the friend of the poor. No beggar ever left her door without a pittance of charity and a kind word, and to teach her children to do likewise, she always, when convenient, made them her almoners. Her favourite sentiment was, "*Happiness is the essence of heaven, and if I can but make one poor heathen child happy for half an hour, I should not live in vain; for every drop of happiness we receive or communicate from the troubled sea of time is an antepast of that holy place.*" She was also a kind and affectionate mother; no parent ever felt the solemn responsibility of bringing up children in a heathen land more than she did. Hence, she scarcely ever suffered her six little ones to be out of her sight with heathen servants: she did not spare the rod when necessary; she, however, made it a rule never to chastise in a *passion*. Her practice was to take the little offender into her closet alone, first by prayer and kind remonstrance endeavour to subdue it, and then inflict the punishment.

The closing scene of her brief career of missionary usefulness and earthly existence was peculiarly affecting. She had never enjoyed better health in India than she did during the last year of her life, and looked forward with a good degree of hope to many years of happiness and labours for the heathen. The following extract will show the spirit with which she contemplated the future world, while thus enjoying health. It is believed to be the last she ever wrote.

"What will the redeemed soul think when it enters heaven! What wonder, admiration, and awe will fill it, and with what delight will it shake its wing at being for ever released from sin and suffering. It will fly to the embrace of Jesus, and falling at his feet, will exclaim,—To *Thee*, oh most mighty, glorious, and condescending Saviour, is all the honour of my salvation due. How will the spirit look after those with whom converse was sweet on earth! How will the joy of heaven be augmented, by sharing it with a mother, a father, a husband, a wife, a child. Oh! when the light—the reality of *Eternity* breaks through the clouds of sin and sorrow that surround earthly scenes, and shows us how vast and important its concerns are, how shall we wonder at our former deadness, and resolve to live hereafter more like immortal beings!"

In last July, that awful disease, *Cholera*, made its appearance in Sabathu, and selected, among many others, for its victims, her whose death it is the writer's painful duty to record. On the morning of the 29th of August, she complained of great lassitude, and in crossing her room sunk down from weakness; she thought she was bilious, and took medicine; she however derived no benefit from it, and was

obliged to resort to her couch. In the evening, at the usual time for preaching in the bazar, Mr. Jamieson thought it best to remain at home, but she said she did not wish to keep him from his duty, and that if she should feel worse, she would write for the Doctor; he therefore left her, and went to his duty as usual; when he returned he found her much worse and seized with violent purging; she had written for the Doctor, when, to use her own words, she was both *blind* and *deaf*. Mr. Jamieson wrote again, urging him to make all possible haste, as he was very fearful her disease was *Cholera*, but for some reason the physician did not arrive for many hours. She had neither pain nor spasm, but the disease made fearful progress, and in a short time reduced her to a state of extreme exhaustion. In this state she remained until Sabbath afternoon, when her extremities became quite purple and as cold as a corpse. She had but little hope of surviving the attack from its commencement, and consequently began at once to set her house in order. Although weak in body, her mind remained calm and quite composed, until a short time before her death; she spent nearly the whole of Friday night in conversing with her husband about the cause of missions, the disposal of the dear children after her death, and in giving messages for her friends. She said she felt very unworthy of the honour of being a missionary to the heathen, but hoped she had not lived altogether in vain; and now on the brink of eternity she felt more and more the importance of chastened and intelligent views of the work—that no undue enthusiasm could bear the fiery test; and in concluding this subject said to him, O! if ever you go home, *preach* against the *romance* of missions. She lamented more than any thing else not having *loved* her *Bible* more.

On Saturday she was frequently engaged in prayer, and had her oldest son (nine years of age) to read passages of Scripture and hymns for her, and several times desired her husband to pray for her that she might be kept from taking God's name in vain, and glorify her Saviour in death. The forenoon of the Sabbath was passed in the same manner. In the afternoon she was too ill to converse much, and wished to be left quiet. On Monday, about four o'clock, Mr. Jamieson told her it was very probable she had but a few hours to live. She heard this with the greatest composure, and simply said, "Do you think so, my dear? that is but a short time;" and raising her hands offered up a short prayer. She then desired all the children to be brought to her, and telling them she was dying, embraced them one by one, and gave them her last blessing. After this she had the heathen servants collected, and addressing them distinctly by name, exhorted them to believe on Jesus and to prepare for

death, as she had often warned them. Throes of anguish thrilled every heart, all *except*, except the departing believer, she was all calmness. After this sad farewell she asked him to read for her, the fifth chapter of II Corinthians and the second of Ephesians, and to pray with her. She then repeated as she had strength, the beautiful hymns, commencing, "Come, Holy Spirit, calm my mind;" "Come, Holy Spirit, come;" "There is a land of pure delight," and the twenty-third Psalm. Shortly afterwards she said to the Doctor, "I am dying fast, the conflict will soon be over. I am going to a glorious world. Blessed Jesus—no doubts." She then fell into a dose, and in about an hour, looking up, exclaimed, "*many, many, all friends.*" Here her mind began to wander, and she spoke very little more, except in broken sentences, as "*Come quick, make haste.*" She, however, continued to recognize her husband till within an hour or two of her death, when she became apparently unconscious of earth, and gradually sunk until the clock struck four on Tuesday morning, when she gently breathed her last. Happy spirit! We would not recall thee from thy blessed abode, for ten thousand worlds. Rest in peace!

On the evening after her death, her remains were deposited in the station burial-ground, there to await the voice that wakes the dead; several pious soldiers of the 1st European Regiment volunteered to carry the coffin to the grave, and by the request of the Chaplain, the Rev. Mr. Vaughan, sung the hymn commencing, "Hear what the voice from heaven proclaims." The solemn procession was accompanied by a larger company of respectable natives than was ever seen at any European funeral in Sabathu before; and many of them, to show their esteem for the deceased, came forward and cast handfuls of earth into her grave, and for several days after her burial many resorted to the mission compound to show their grief by loud lamentations. May she, though dead, yet speak, and may the Gospel seed she sowed, bring forth an abundant harvest.

China: Ningpo Mission.

JOURNAL OF THE REV. WALTER M. LOWRIE.

August 8, 1845.—Exhibiting a microscope to my teacher and servants, at which they were in great astonishment. The beautiful workmanship of the instrument itself, (a present from a kind friend in New-York,) attracted much admiration; but its power in displaying minute objects was a thing of which they had formed no previous conception. The hairy leg of a fly was an object of especial curiosity, and they exclaimed frequently, "Why! the fly's leg has hairs! the fly's leg has hairs!"

The weather is now warm, and weakening in its effects. One's strength is easily exhausted, and two or three hours of close application, either to the pen or one's books, is fatiguing.

August 9.—A feast for the dead, who have no surviving children to worship them, is just now (9 o'clock, P. M.) going on outside of my rooms. Two long ropes, with numerous strips of coloured paper suspended, are hung along the sides of the streets, and tables with various eatables, as eggs, water-lily roots, beans, fish, ginger, rice, cups of spirits, and the like, are spread over them. At one end is a hideous monster made of paper, and at the other a company of priests are performing some monotonous ceremonies. Buddhist and Taou priests mingle together in the rites, and the little children look on it as a great "raree-show." The object is to feed the souls of dead men in this neighbourhood, who have no children left to provide for their wants. (!) Contributions have been given by the neighbours around to the amount of 4,000 cash, and as all the expenses will scarcely amount to 1,000, the remainder will of course fall into the pockets of the priests.

It is now early harvest for millet and rice. The grain is threshed very soon after being cut, and entirely by hand. Threshing-floors seem unknown, though the paved fronts of large old tombs and similar places are often used for drying floors. After being cut, or pulled up as the case may be, which is done handful by handful, the stalks are spread out to dry for a day or two, and then carried to the threshing box, which is moved from place to place as it is wanted. This box is about four feet square by two deep, being wider at the top than at the bottom. In the box on one side there is a strong frame of long strips of bamboo, against which the heads of the grain are beaten, while a large mat on the other three sides, prevents them from flying away, and they fall down to the bottom of the box. It is slow and hard work, but seems quite effectual. After drying this grain some days longer, it is winnowed, either in sieves in the open air, or in a wind-mill, much the same as those used by farmers in the United States. After this the rice must be pounded in mortars, or rubbed between two wooden grinders to remove the husk adhering to each separate grain. There is a vast deal of labour in cultivating rice, as the Chinese do it. The grain is first steeped in water, then sowed in nursery beds, then transplanted by hand, then *wedded*, (an operation which requires men to go over the field on their hands and knees, in mud and water a foot deep,) irrigated two or three times by water-wheels, cut, threshed, dried, winnowed, pounded, winnowed again, and I don't know how many more operations.

Saturday Evening, Aug. 23.—A warm op-

pressive day. Feeling a slight headache in the evening, I went out and sat down on the wall by the north gate, to enjoy what little wind might be stirring. Several workmen who lodged in the guard-house over the gate, came up to me, and after a few questions and answers we were on the best possible terms. The conversation, where all were in a good humour, and all wanted to talk, was very mixed, and sometimes diverting enough. After a few ordinary phrases, I began to find myself out of my depth, but still a word here and there, and half a sentence sometimes kept us going. At last I asked them "what gods they worshipped?" to which some replied, "Yuh-kwang," (the Jewelled Emperor,) also "Kwan-yin," and various others. On this I remarked that these were all false gods, mere wood and clay, they were unable to speak, hear, see or walk. Of what use were they? Why should they be worshipped? These remarks excited frequent bursts of laughter, with exclamations, "True!" "Just so!" and the like. They then asked if we had no idols in our country, on which, "with stammering lips, and in another tongue," I set before them the only object of worship, the true God, the Supreme Ruler of all, and hearer of prayer, and his son Jesus Christ. They were astonished when told that he could see, hear, and speak, and asked various questions, to many of which I found it difficult to reply. On coming away several of them requested me to "come again to-morrow."

Wednesday, Sept. 3, 1845.—Dr. M'Cartee and myself started on a trip of relaxation and exploration, meaning to visit Teentung, a celebrated Buddhist monastery, some twenty-five miles south of Ningpo. We had purposed going Monday evening, but the rain prevented, both then and the day following, and even on Wednesday showers in the morning seemed to preclude the possibility of our going. This is the season of the Kway flower, and like the *Wang-mayteen*, is wet and damp in the extreme. It cleared up a little in the afternoon, and we ventured to start. We engaged a boat large enough (hardly) to accommodate ourselves, with my teacher, and a servant, besides the two boatmen. The charge for the boat and boatmen is about half a dollar a day. A large canal runs southward clear to the hills, (about twelve miles, or perhaps fifteen,) with numerous smaller canals branching off every furlong or less. These canals are so numerous that you can scarcely walk half a mile in any direction, and a stranger would find it almost impossible to get across the Ningpo plain on foot; hence travelling by boats is universal. On the large canals a sail is occasionally used; but the frequency of bridges renders it necessary to take it down often, and rowing and tracking, are therefore the common modes of urging the

boat along. The former is uniformly by a large scull, as side oars are almost unknown here, and the latter is by one of the boatmen running along the bank and drawing the boat by a long rope, which is attached to a short stick over one shoulder and breast, in lieu of a collar. The pace seldom exceeds a walk of two and a half miles an hour, and commonly is not more than two miles in that time. At first it is somewhat revolting to one's feelings to be dragged *by men*, but it is thought no disgrace, and as they are only too glad of the opportunity of thus making a living, one soon becomes reconciled to it.

The boat being somewhat slow in starting we strolled through a large grave-yard near the landing. Numerous coffins were lying about on the top of the ground with no covering whatever, and some were almost fallen to pieces through age. There were three stone buildings about ten or twelve feet square, and as many high, intended for the reception of children's bones. One was the "Children's Pagoda," and the others the "Boy's Pagoda," and "Girls' Pagoda." Such buildings are common, for in China little attention is paid to the burial of children, unless they happen to be the first born. Instead of the massive coffins in which the remains of adults are laid, a slight box is nailed together in which they are deposited, and laid any where, until, the frail structure having decayed, and the flesh disappeared, the bones are collected and put in such buildings as these. Where the sex is known to the collectors, the bones are put in the Boys' or Girls' Pagoda, as the case may be, otherwise they are thrown into the centre one, the "Children's Pagoda." How different is this from the touching care of infant ashes, displayed in a Christian land. You may look long here before you see a single instance of the affection so often displayed, (perhaps in homely rhymes,) on the miniature tombs in America.

Continuing our walk through the suburb, which is long and wide, and near the city very populous, we gave away some tracts, but refused many applicants, on the ground that they could not read. It soon began to rain, and getting into our boat, we proceeded rapidly on our way. The rain continuing most of the night, we were obliged to shut down all the covers of the boat, and thus kept dry and comfortable, with the exception of an occasional drop that found its way in, to tell us of the weather without. Stopping about eight o'clock near a doctor's shop, the boatmen informed the worthy doctor that we had tracts to give away gratis, on which he sent a polite request for one, and a very small teapot full of scented tea. The tract was of course cheerfully given, and we partook of the tea, of which there was only "a taste" for each, but which proved very good. Pres-

ently the doctor himself came in to see the strangers, and show his politeness, which, though well meant, was excessive. He spoke in the court dialect, very badly, and when my teacher told him we understood the *too hwa*, or native dialect, and he should therefore speak to us in that, he exclaimed, "Oh I dare not, I dare not!" After staying and talking common-places till we were tired enough, he went away, and we found it was necessary to make him some return for the tea he had so liberally *presented* us. Twenty-four cash, (about two cents,) were accordingly sent him, being three or four times what the tea was worth, and we went on our way, highly amused at this specimen of politeness and begging. We slept rather uncomfortably in the boat, and arrived during the night at the hills within six miles of Teentung.

The next morning on awaking we found ourselves at the foot of some hills, and as far as the boat could go. The country around had an inviting aspect, and we began to promise ourselves much pleasure in rambling about among the hills. But to our dismay, heavy showers of rain came up every few minutes, and it soon appeared that there was small prospect of getting comfortably to Teentung. There are no nice covered coaches here, nor good broad roads, and the only conveyances to be had consisted of open sedan chairs, in which ourselves, and what was worse, our bedding and changes of raiment were sure to be thoroughly wet. After some hesitation we deemed it best, since the weather was so unpromising, to keep to the boat, and instead of going directly to Teentung, to go to Tung-woo, a romantic lake among the hills, and see what the prospect might be from there. Between rowing and tracking we made some two miles, or two miles and a half an hour, and going through several small canals, we saw a good deal of the country at intervals between the showers. The hills are less barren than those farther south, and produce a good deal of long coarse grass, and stunted brush, suitable for fire-wood, ("the grass of the field to-day is, and to-morrow is cast into the oven;") but they are scarcely susceptible of profitable cultivation. All the valleys, however, which are large, and the hollows between the hills, which are numerous, are well cultivated, and the population is great. Villages are in profusion.

During the day we came to a large hill of coarse red sandstone, which has been worked as a stone quarry for some two hundred years, and is more than half cut away. We went to see it in a driving rain, and found it a singular scene. Avenues were cut in various directions, as the veins of the stone happened to be best adapted for working. In some places, high rocks were left standing, like castles towering in the air, and close by there would be excava-

tions dug down in the solid rock as many as twenty feet and more. Vast masses of rubbish were piled about on every side, so as to render walking in some places difficult, while the driving rain, and the wind rushing among the broken rocks, gave an air of indescribable wildness to the scene. A number of men were working in the rain, all of whom seemed cheerful and civil enough. We left a few tracts, though there were but few who could read. Accounts of the number of workmen varied. Some said "about seventy," and others "nearly two hundred." Several large clumsy wheelbarrows, each of which alone would require two men to move them, were lying about, and near by was a small temple where the stonecutters paid their devotions.

Thence we proceeded till we came in sight of Tung-woo; but to our disappointment found the water in the canal so low, (notwithstanding the late heavy rains,) that we could not reach the lake in our boat, and the frequent showers precluded the idea of walking. We had hoped, if the weather cleared up, to go from Tung-woo to Teentung; but there was little hope of this now, and not wishing to lose all our trip, we turned our faces towards Yuhwang, a large Buddhist monastery, with two high towers, which we had seen during the morning. So, getting our dinner as we best could in the boat, we went by a different route from that by which we came. These canals intersect the whole country, with even greater frequency than the cross roads in the United States, and render boating in any direction, a matter of little trouble. For a while the wind came in such furious gusts as to delay us materially; but becoming milder afterwards, we proceeded with much pleasure on our way. The valleys among the hills are very beautiful, as well as thickly populated. We went ashore at several places to leave tracts, and as Dr. McCarree was divined by some kind of instinct to be a physician, he had numerous applications for medicines, and people with severe diseases expressed the utmost anxiety to put themselves under his care. Time, however, did not allow us to stop, and inviting them to call at the dispensary in the city, we kept on our way.

Arrived about five o'clock at the village of Yuhwang, which is a mile or more from the monastery, and contains above a thousand inhabitants. A great crowd gathered around us, and one man with a bad attack of elephantiasis was brought on a board and laid down in the street in the rain, to be prescribed for. The village is built on the slope of a hill, and after going through it we passed down a pleasant valley between two hills, where the appearance of the country was as home-like as any thing I have seen for a long time. Unfortunately it was raining too much to enjoy it; but we

promised ourselves much satisfaction in rambling through it on the morrow, should the weather prove fine.

We reached the monastery a little before sunset, and found it so embowered in trees that the buildings were not visible till we were close to them. The Buddhist priests have certainly (what is rather uncommon among other classes,) a good deal of taste in the selection of their residences. The monastery is beautifully situated in a gorge of two hills, with another hill directly in front. This does not furnish a very wide prospect in any direction, but it makes the place quiet and retired. A brick wall enclosing several acres of ground goes round the monastery. Entering the main gate, we went down to the bottom of the valley, crossed a little bridge thrown over the valley stream, and ascending a slight elevation of some twenty feet or more, entered the buildings, and proceeding through one or two large court yards, were politely received by the monks, and shown into the strangers' apartments, a set of three or four rooms, with some chairs, tables, and bedsteads. Monasteries and temples are the principal *inns* in China, though they seldom furnish more than four walls and a roof. The traveller is expected to furnish his own bedding and food, and to have some one to prepare it for him, though the latter service can generally be performed for him by *extempore* cooks, if he is willing to put up with the ignorance of foreign modes, and dirty habits by which they are generally distinguished. It is however the safest and cheapest plan for the traveller to have his own servant along; and though some good friend of missions at home may ask what business a plain missionary has to carry a servant about with him, yet such would do well to consider, that here we have no comfortable inns, with separate rooms which we can lock when we go out, and where everything in the shape of bedding and food is prepared for us by attentive landlords.—But this is digression.—Being wearied by the confinement of our boat, we were glad to get our supper; and after a hasty glance at the buildings, as it was now dark, we soon went to bed, but did not rest very well, for there was an abundance of fleas, and having neglected our own musketo curtains, we were fain to use some we found in the monastery, which did not shelter us perfectly from the attacks of the musketo.

When we arose on Friday morning it was quite evident that our prospects of getting to Teentung, or even of seeing the country around Yuhwang, were but poor. The rain was pouring down in torrents, and the dark sombre heavens gave no opening by which the hope of a fair day could come to our relief. As to remaining where we were, it was hardly expedient, for it was cold, wet and cheerless, and

we thought it best to see the buildings and depart.

The first building is a large high structure of only one story. Within it is about one hundred feet long by seventy broad, and the roof is supported by numerous wooden pillars, standing on stone bases. The Chinese have not the art of supporting a roof without using so many pillars as to diminish materially the effect of a large room. The principal objects in this room were three immense figures, the Three Precious Buddhas. They were sitting with their feet drawn up like tailors at work, and were of immense size. Judging from the base of the seat on which they sat, and which, though twelve feet square, they quite covered, they must have been eighteen or twenty feet high, even in their sitting posture. They were richly gilt, and between them stood two attendants, gilt all over, and perhaps twelve feet high. They did not seem to have much worship paid to them, and the sparrows which had made their nests in the roof above, defiled the place with dirt. Behind these figures, and facing the other way, was the image of *Kwan Yin*, "She who regards the prayers of the world," sitting on a horse, (or ass?) and carrying a child in her arms. Several attendants stood round her shrine, which was altogether a curious specimen of working in clay. It represented the sea, with numerous rocks and islands, over which she was crossing on horseback. Along the ends and back of this building, sat thirty-four gilt images, each as large as the human figure, with every variety of countenance and dress. In front of the door stood the most curiously gnarled tree I ever saw. Its trunk was more than a foot in diameter; after rising up some six or eight feet it bent back in a sharp angle to the ground, and then stretched up again, while its branches stood out in every direction. It was enclosed by a stone railing, and evidently was esteemed a great curiosity. There was some story of miraculous appearances connected with it; but I have forgotten what it is.

Directly behind this building, and separated from it by a large square stone paved court, was another some sixty by eighty feet in dimensions, and in much better keeping. The principal objects of interest were two really magnificent shrines, of a circular pyramidal shape, one behind the other. Over the hinder one an immense silken canopy was suspended, lights were constantly burning before them, and some of the monks seemed to be always in the building. And for what, think you, was all this display? Because one of the shrines contained a veritable *Shay-le* of Buddha, taken from his sacred body before his deification! And what is a *Shay-le*? On this point I can get but little satisfaction. I am told "it is neither gold nor

brass, nor stone, nor yet bone nor flesh. It is a small round thing, about as big as the half of a pea, and looks somewhat like a scab from a sore that is healing up." For a "consideration" the priests will allow you to see it, and if you are a good man, or likely to be prosperous, its colour is red, but if the reverse, it will be black. As great honours are paid to this valuable relic, as to the blood of St. Januarius, no doubt the priests make much money out of it. My teacher, (who has of late some new views on some topics,) laughs at it as an imposition to wheedle people out of their money. There are several idols in this hall, one of which is a jolly fat old fellow with an eternal laugh on his face. The other buildings of the temple have little in them worthy of notice, and the rain was so violent that we were obliged to postpone to another time our purposed visit to the towers and grounds of the temple. This we regretted, as the two towers are each seven stories high, and the country had a very pretty appearance.

There are about thirty monks in the establishment. Those we saw were generally pale and sickly looking fellows, with countenances betokening very little mental exertion or worth. The routine of their duties is such, as must effectually quench every noble aspiration, for it consists in an unceasing round of prostrations and chants, generally in an unknown tongue, and almost always performed without the slightest appearance of devotion or zeal. It is marvellous how men can for years practise such insipid ceremonies, without becoming utterly disgusted with them. One of the monks had deprived himself of one of his fingers by a very painful process; he had wrapped oiled flax around it down to the middle of the joint next the hand, and burned it slowly, another monk reciting prayers all the time, till the finger was consumed. When we saw him the stump was not perfectly healed. He had also seared the flesh of one arm in a dozen places with a hot iron. He had a special vow of abstinence from covetousness, wine, and lewdness, and these were the marks by which he made his vow generally known. But notwithstanding such evidences, (which, by the way, are not uncommon,) the character of those who bear them is by no means good. The "forbidding to marry, and commanding to abstain from meats," by which the Buddhist and Taou sects are distinguished, are followed by just the consequences which all history teaches us to expect.

It was melancholy to meet even here, with traces of the injury done by foreigners to our religion. This temple has been visited by several Englishmen, and some of other nations, (we were the first American visitors,) and we had not been long there, before the monks told us that a former visitor had gone and bowed

down before their idols, and then turning to one of his companions, assured the monks that *this* was the god of England, and in their presence performed acts of devotion to him, such as they performed to their idols! I give the story as it was told, without vouching for its truth. If it be true, what shall be said? The excuse that would be given by the persons concerned would doubtless be, that it was only in sport, or possibly, to throw contempt on idolatry; but who will deem this sufficient? You ask if I believe the story? All I can say is, I have known of things nearly as bad, nor should I feel surprised if even this were true. One thing is certain, the story is generally believed by the Chinese who have been to the temple, for the monks are fond of telling it, and is quoted by them as a proof that foreigners worship idols. In saying this, I testify to that I do know.

Having seen all we wanted, and being tired of staying, we began to think of going,—but how to accomplish it? The rain fell in torrents, and the road to our boat was flooded the greater part of the way by a stream of water nearly a foot deep. However, we were *in for it*, for we must either go in the rain or take our chance of remaining over the Sabbath. Accordingly, getting a chair for my teacher, who could not have walked, Dr. M'C. and myself started, and reached our boat without accident. It was a regular scene in wading, and might have reminded one of trout-fishing in the streams in Pennsylvania. Getting to the boat, we changed our wet clothes for others, and going off in the rain, reached home shortly before dark, greatly amused and profited by our trip, though it had not turned out as we had expected.

Friday, Sept. 12. Coming by the North Gate Ferry, we were arrested by an angry quarrel in the way. It soon appeared that a young man had got into a difficulty with a woman of bad character, and was followed by her into the road. She and an old virago scolded him most furiously, and finally, flying at him like a tigress, she caught him by the queue, (how convenient, or *inconvenient* they are,) and pulled it unmercifully. It was with difficulty that he disengaged himself, and before long she flew at him again. As it was a quarrel in which we could do nothing, and deemed it best not to interfere, we moved on, but were stopped by seeing the man rush down to the river and throw himself in, with the professed determination of drowning himself. He however soon seemed to think better of it, and some of his friends coming, caught him again by his "tail," and rather roughly dragged him out of the water. This scene broke up the quarrel, at least for the time being.

Indian Missions.

AN ACCOUNT OF A JOURNEY BY THE REV. MESSRS. M'KINNEY AND IRVIN, OF THE IOWA MISSION.

Notice of the country—Reach the Pottawatamie Agency—The Ojoe Agency.

In May last, Messrs. McKinney and Irvin made a visit to the Omahaw Indians, leaving their station on the 12th of that month. They were accompanied by Mr. Blohm, by an Interpreter, and two young men.

After the first day, we travelled north-westwardly, in the Missouri bottom, immediately at the base of the bluffs, our course lying nearly parallel with the river. During the whole of the journey we enjoyed the most beautiful prairie scenery which we have ever beheld. On our left was stretched out a level savannah, most luxuriantly clothed with grass, and bounded by the river timber; while on our right ranged the almost naked bluffs, presenting every variety of form and configuration; sometimes exhibiting the wildest freaks of nature, and at other times almost leading us to suspect the exercise of human art.

On the afternoon of the fourth day we arrived at the Pottawatamie Agency. There we were very kindly entertained by Major R. B. Mitchell, the agent. His house was our home while in that neighbourhood; and his attentions were so timely and useful that we rejoice in this opportunity of acknowledging our obligations to him. During our stay we had an opportunity; to a limited extent, of observing the condition of the Pottawatamie Indians. They appear to be in a much more improved condition than the tribes living on the south side of the river. Many of them live in comfortable log cabins, and have farms of quite respectable extent. At present they have no missionary or teacher among them, though they are desirous of having both. . . .

This nation is expected shortly to cede away their lands on the Missouri, and join their brethren on the Kansas river. If they do not move too soon, it would be a good plan to send among them a missionary and teacher, to commence the work, endeavour to gain their confidence, and acquire the language by the time of their removal. Afterwards, if this procedure be successful, arrangements might be made for the establishment of a boarding school, which would fully meet the wants of the tribe. Such a plan is thought to be feasible by their Agent, and by the Superintendent of this Indian district; and we doubt not, if promptly undertaken, and faithfully carried out, would be productive of great good in the end.

On Friday, the 16th, we crossed the Missouri river to the Agency for the Otoes, Omahaws, and Pawnees. This Agency is located at a place called Bellevue in the maps. There is no

town or village there, but merely a couple of trading establishments, a few houses belonging to half-breeds, and the Agency building. Here we were very cordially received and entertained by Major J. L. Bean, the Agent for the above-mentioned tribes. Major Bean, at our request, sent notice to the Otoe and Omaha villages of our arrival, and requested that the principal chiefs of the two nations might meet us in council, at his house, to give us their views in relation to the establishment of missionary schools among their people.

Interview with the Indians—Statement of the Missionaries.

About ten o'clock on Saturday, the 17th, the Indians made their appearance, the Omahas arriving first, to the number of about fifty. They were headed by several of their chiefs, but Big Elk, their principal chief and orator, and in whose wisdom and sagacity they place great reliance, especially in their dealings with the white men, was absent, together with his son.

Immediately upon their entrance the Indians seated themselves in a circle on the floor, and began to refresh themselves by smoking, inhaling the fumes, and expelling them through their nostrils, until we were almost suffocated.

We were introduced by Major Bean, who opened the council by stating the object of our visit, and endeavouring to present our plans in as favourable a light as possible.

An opportunity being then given to us to speak, we told them that they had many friends among the white people, who desired their welfare. That we had been sent by them to the Omahas, and to ascertain what were their feelings, in regard to the establishment of a mission and missionary schools among them. That the Great Spirit had given the white men a book, which told them how to live so as to obtain his favour and blessing, and wished them to send that book to all other tribes and people, and teach them also to read it. Now we had come to the Omahas with the offer to instruct them and their children in these things, and to train up their children in the ways of the white men. We told them that some of them had been at the Iowa mission, and had seen the preparations there made for the education of the Iowa children. That it was necessary their children should be trained up in the same way we intended to train up the children of the Iowas, otherwise they would forever remain in their present condition, or sink to destruction. Our object was not to make money out of them, nor to get their lands, neither did we wish them to expect us to clothe and feed them, or load them with presents. We wished to enlighten their minds, that their hearts might be disposed, and their hands able to labour, that the comforts, which they saw in the pos-

session of the whites, might be theirs also. The white men, and many other nations, had once been in the same situation with themselves; but, following the directions of the Great Spirit, in the book which he had given them, they had become great and powerful. That the same thing had greatly elevated the Shawnese, the Cherokees and Choctaws, and they would find, would be sufficient to make them also, wise, and good, and happy; for God intended the Bible for the use and benefit of the red man, as well as for the white man.

Speeches of the Indians—End of the Meeting.

The first chief who spoke in reply, was an old man, very respectable in his appearance, and evidently the highest in authority of those present. After shaking hands with the Agent, and with ourselves, with great cordiality, he said, "We are glad to see our friends. As Big Elk, my friend, with whom we always advise, is not here, I must speak for myself, though I have not much to say. Our Father (the Agent) is alone here, and needs more help, and I am glad to see others come to his assistance. Our friend from Iowa Point, (Mr. Irvin,) promised last winter to send us a teacher, and we are glad that he has done so. [See Missionary Chronicle, p. 101.] I am glad to hear of the lower Indians having missionaries and teachers, and it will make us happy to be as they are. We wish to do as *you* tell us to do, (addressing the Agent,) in regard to encouraging missionaries, and so do all these young men. All white men eat the same kind of food, and they have enough, and they all travel in the same road. We would like our children to do so, and I would like to do so myself. I am glad you have come to assist us and our Agent. I feared our friend at Iowa would not do as he had promised, and send us a teacher; but now I find that he spoke the truth.

"The President gave me a medal when I was in Washington, but when I wear it I do not feel any better than my young men. I am old, but I want my children to learn before I leave the world. What I have heard has gone into my ear, but it will not go out at the other ear: it will remain in my head. My friend, Big Elk, will hear about it, and do what is best."

The next speaker said, "I am old, and have heard what our father has told us about endeavouring to follow the ways of the white man, but I have not done it. I am glad to hear what you are willing to do for our children. I am glad that you have come. We are all glad. Our father has done all he can for us, and we are glad he will have assistance. If you should come to live among us, and teach us, I will see you but a few times before I die, perhaps once or twice, I am so old. But if you can do good to our children, it will make me happy."

White Horse then spoke: "I have heard what you say, and it is good. When we heard that you had come and wished to talk with us, the wind was blowing hard, and the clouds of dust were flying; but when we came here, the wind ceased to blow, all was calm and sunshine, and the Great Spirit seemed to be pleased. We would often have died, we would have often starved to death, if it had not been for our father. We are glad he is about to have help. All our young men ought to rise up and thank you for what you say and promise to do, for we are glad and ought to feel so. Our father helped us on the Mississippi, and has helped us ever since. It seems that our father knows when we are about to die, and comes to raise us up. Big Elk and our father only have helped our nation, but when you come there will be three to help us. I am sorry Elk is not here. If he were he would thank you. We have come from a distance to live near our father of other nations, and will remain here until we are forced to leave. As Elk is our dependance in council, and I make too much noise, I will not say any thing more."

A chief called "The Thief," said, "The young men should thank you. We have looked for a teacher for many years, and we are now glad that you have come. Our children ought to go to school, but I may not be able to get them to go. Two of the four children whom we promised to send to our friend at Iowa to be instructed, have died of hunger. Our nation sometimes forgets the words of our father, but I do not. If my own father were to come back to the world, I would listen more to our father's words than to what he would say."

A tall, gaunt Indian, exceedingly ugly, with his face painted black, and covered with perspiration from over exertion in smoking as he sat on the floor, then sprang to his feet. After giving us a hearty shake of the hand, he began with violent gesticulation, "I did not expect to see you. Look at me, and see what kind of a fellow I am. The President promised to send us a teacher, and we have been looking for him for a long time, but he has never come. We are poor and want the help of a missionary. I observe that our father changes his clothes every few days, and I wish I could do so; but I cannot. I promised to send one child to the missionary teacher at Iowa, but he has died of hunger. We would have been still and silent in death had it not been for our father. We suffered with hunger, and had to dig up roots and eat them, and they were good. But our father helped us, and we are alive. We will be glad to have you come, whether we eat roots or not. We have dug and prepared the ground, but we are so poor we have no seed to plant. Your coming has calmed the weather; it has waked us up."

The last speaker, a young man of interesting appearance, said, "I never saw a man like our father, and I am afraid you will not be able to keep up with him in helping us. But I cannot speak loud, lest I die, or go crazy, because there is nothing in my stomach. We have had a dark time. The clouds came down near to my head, and pressed me down; but now they are blowing away."

We thanked them for the manner in which they had received us, and replied to our propositions. We then told them that it would be some time before we could get an answer from our friends in the East, and begin a missionary establishment among them; but in the meanwhile, we would like them to send twelve of their children to the Iowa school, as some good people in New-York had promised to send us clothing and food for them, so that it would be in our power to take good care of them. After fully explaining our mode of operations, and again telling them that we did not come to feed and clothe the nation, but to instruct the children and teach the Christian religion, we said we would leave this matter with them and the Agent to decide according to their own wisdom and choice.

Major Bean earnestly and forcibly urged upon them the necessity of doing something for the improvement of the tribe. What he had done, he said, was at the expense of the United States. He was only the instrument of the benefit. But that we, and those who had sent us, laboured from pure benevolence, and at our own cost: that they should cheerfully give us their children, rejoicing to have them instructed in the ways of the white men. It was then agreed to refer the matter to the decision of Big Elk, and we were assured by Major Bean that he would most cordially acquiesce in all that was done, as he is known to be earnestly desirous for the improvement of his children.

*The Otoes—Conference with some of them—
Their Villages and Country.*

At the time of our visit the chiefs of the Otoe nation were absent, having gone to make a treaty of peace and amity with their western neighbours, the Pawnees. In consequence of their absence, our conference with them was not of so interesting a nature as that held with the Omahas. There were present several respectable men, but the majority were very young and inexperienced men, who were evidently attracted by the hopes of a present. We gave the same explanations of our designs and wishes to them as to the Omahas; but knowing their character for thievishness, and that they regarded the comforts of this life more than provision for their intellectual or spiritual wants, we were careful not to encourage the expectation of much direct advantage in a temporal way, from a mis-

sion. Two or three made some reply to our remarks. The amount of what was said, was, that they needed help, and would be glad to have the assistance of a missionary, and a teacher for their children. We made inquiries of the agent, the interpreters, traders, and others, and of the Otoes themselves, during our subsequent visit to their village, the result of which was the conviction that a missionary would on the whole be well received, but from no proper appreciation of the purity of his motives, nor from a desire for instruction, but with the expectation of nothing but temporal benefit. The Otoes appear to be as ready to hear the Gospel as the lowas, but being Epicureans in theory and practice, they seek little else than to eat, drink and be merry, for to-morrow they may die.

The proper country of the Otoes is on the southwest side of the Missouri, and between the Little Nemahaw and Platte rivers. At present this people are living on both sides of the Platte. They are about one thousand in number, and live altogether in villages, composed of a small and irregular collection of lodges. The construction of their lodges is peculiar, and evinces a considerable degree of skill on the part of these primal architects. A piece of ground, in the first place, is laid out, in a circular form, of about fifty feet in diameter. About five feet from the edge of this space, forked posts are set in the ground, seven feet high, and flaring out, so as to sustain a lateral pressure. Split slabs are then placed all around the circle, standing upright, and leaning against beams which are laid on the top of the forked posts. At a distance of about fifteen feet inwards, from the forked posts, is another set, fifteen feet in height, connected together with beams in the same manner as the first. Stretching from the top of the slabs already mentioned, over the inner posts, and almost to the centre of the building, is a set of pole rafters, tied together with bark strips, and leaving open a small space in the middle. The whole building is then covered with a netting of small poles and twigs; afterwards dried grass is laid upon this network, and the roof is completed by a covering of rods laid like mason-work from the ground to the aperture at the top of the building. The entrance is on the east side, and consists of a gallery fifteen feet long, seven feet high, and five feet wide. It is constructed of slabs covered with rods, and is defended at the outside extremity by two long poles, like flag-staffs, upon one of which is suspended the medicine chest of the family, supposed to have a talismanic effect in keeping out evil spirits. A curtain of buffalo skin is drawn across the inside end of this gallery, for a door, and the opening at the top of the building answers the double purpose of a window and a chimney. A good floor is

made by beating the earth until it becomes smooth and hard, and comfortable berths are constructed around the whole of the interior by a raised platform of poles and matting.

Houses of this description will accommodate about thirty persons, without obliging any of them to sleep on the ground, and would seat, Indian fashion, about two hundred and fifty. Hence they answer very well for public assemblies, and are frequently used for dances and other amusements by the Indians. Nothing that we have yet seen in the Indian country has struck us with more surprise than these Otee lodges, and doubtless if you could enter, and behold with your own eyes, one of these master-pieces of Indian architecture, you would find your breast filled with strange and unutterable emotions. These villages are the winter residences of the Otoes, where the squaws and children live during the planting and hoeing season, and while the hunters are absent on the buffalo range.

The Otee country is very beautiful, consisting generally of rolling prairie, with very level bottoms along the streams. There is very little timber, except along the rivers and creeks, and springs are by no means abundant. The land, however, seems to be of an excellent quality, and generally susceptible of cultivation.

Country of the Omahaws—Their sad condition.

The country southwest of the Missouri, and northwest of the Platte, belongs to the Omahaws, and is without any definite boundary on the north and west. It is comprised in the district of country proposed to be erected into Nebraska Territory. It is a country unsurpassed for beauty. Were it not for its remoteness from the eastern settlements, it would doubtless soon be settled, if the Indian title should be extinguished. The fact, that the Missouri bottom, from Independence upwards, and the Platte bottom, furnish a naturally graded highway to Oregon, where God has prepared a splendid pasture for cattle, intersected at proper distances, by streams of water, and belts of timber, would have a great influence in promoting the population of that country.

We found the Omahaws in a most miserable condition. We had the pleasure of visiting them on the Sabbath, and talking to a large number of them on the subject of religion. To shelter us from the hot sun we assembled in a pleasant grove near the village. The people listened with attention, and made some reply. We were much affected by a remark made by one of them: "*We would be glad to become good and great; but we are just here in the prairie, and have nothing to begin with, and no one to teach us to be great.*" We found their encampment about six miles from the Missouri, and the same distance from the Platte on the

northwest side. They have now really no home. The incursions of the Sioux, those freebooters of the north-west, became so frequent, that they were forced to abandon their former fields near old Council Bluffs, and remove farther south to be out of their way.

They are therefore as unsettled as the Bedouins. Though one thousand in number, and having more than one hundred and twenty-five lodges, in a few hours every thing they have on earth might be packed on their horses, and under way to a new and distant home. Their present encampment presents one of the most romantic and picturesque scenes. It stands on the banks of the Papion, a small tributary of the Platte. It is made up of about one hundred and twenty-five skin lodges, or tents, forming a half circle on the edge of a hill, the declivity of which forms one of the most complete semi-amphitheatres ever formed by the hand of nature. Were this place furnished with seats, and a suitable pulpit, it would do honour to a Whitfield to occupy it, and indeed would require his voice to be in unison with the scene. In front of the village opens the fine valley of the Papion; in the rear are the valleys of the Platte and Missouri; and on the right stretches out a most splendid elevation of rich table lands, unbroken by streams, fine in verdure, admirably adapted to cultivation, and extending almost indefinitely westward. As we looked at this scenery we could not avoid the reflection—

"In vain with lavish kindness
The gifts of God are strewn."

Without the interference of a kind Providence, through some efficient and rapid agency, it seems that the destruction of the Omahaws will be inevitable. In consequence of their having been driven away from their former location by the Sioux, so that they could not raise corn this last year, their only subsistence for some months past, has been roots and fish. The circumstance which made this provision for them, seems clearly providential, and worthy of notice. They found in the prairie a large lake, stored with fish, in the bottom of which was found, in great abundance, a root which they are accustomed to eat in times of scarcity. By digging a deep canal, they were enabled to drain this lake, which gave them access to both roots and fish; and by removing the water gradually they kept up the supply for several months. This resource, however, is about to fail them. They are afraid to return to their old farms—the buffalo is yearly becoming more scarce; and they are so much in terror of their enemies that they dare not hunt them. Under these difficulties how shall they find means to prolong their miserable existence? Who will not join us in the fervent prayer that God would save this remnant of a powerful and

noble race, and as he has provided means to save their lives, so also, in the riches of his grace, enrich their souls with the knowledge of his Son, and his blessing, which is life for evermore?

Return to the Iowa station.

On Monday, the 19th, we commenced our return journey. In order to have a view of the country, we decided to travel on the south side of the Missouri. The first step was to cross the Platte. This stream is distinguished for its width and shallowness, and for the lowness of its banks. On these accounts the Indians have given it the name of Nebraska, which means, *broad or shallow water*. At the time we crossed it, it was considerably swollen by the rains, so that it was necessary to employ some Indians to swim our horses, whilst we and our baggage were ferried over in a 'dug-out,' by two squaws. We succeeded in reaching the Iowa mission on the evening of the third day. The journey was one of considerable difficulty, as we had no well-defined road or path, were forced to ford a number of muddy streams, were exceedingly scant of provisions, and withal brother Irwin had two attacks of the ague on the way.

In the above account of our journey and of our council with the Indians, you have nearly all the information which we possess, to enable us to decide as to the propriety of establishing a mission among the miserable Otoes and Omahas. Our opinion is, that the opening and call for labourers, especially in regard to the Omahas, is good; indeed much better than could be expected. We think that a mission ought to be commenced immediately. . . .

France.

EXTRACTS FROM THE ANNUAL REPORT OF THE EVANGELICAL SOCIETY OF FRANCE.

Brief notices of stations that have been occupied in former years.

. . . . We may refer to Montargis, where we have but ceased to support a school numbering commonly more than a hundred pupils, and where it has been clearly shown that we ought not to confine ourselves only to this means of evangelization.—Sionville, whence we have received quite lately a petition covered with signatures, by which, after giving an account of all the good that has been done in that quarter since we placed an evangelist there, they request with earnestness that we should continue our coöperation in the support of public worship and a school.—Saint Denis, where we had already gone to the expense of supporting a pas-

tor and a male and female teacher, and where, following the blessings of the Lord, we have made arrangements to erect on the same premises a chapel and two school-rooms, much larger than those now rented, . . . being encouraged by the enlarged attendance on public worship, the presence of one hundred and sixty children in the schools, and the manifestation of interest by many persons at each time of our meeting for the distribution of rewards to the pupil,—this year more than eight hundred having attended, who were visibly impressed by the words addressed to them.—Senneville, where, upon the request of the inhabitants, we maintain a teacher evangelist at work, whereby large and small, as we hope, may derive benefit, increasing and becoming stronger in the knowledge of salvation.

But we cannot here enumerate all these places. . . . Let it suffice to say that at Angers, Boulogne and Nancy, similar measures have been taken as at Saint Denis.

The influence of the Schools upon Romanists.

. . . We shall only add that in other stations where the work of evangelization has not been so far established, [as at Saint Denis and other places,] a significant necessity, though of a different kind, has led us this year to form a greater number of schools. You know, gentlemen, that it is surely a good sign, when persons very recently belonging to another communion, manifest a desire to see their children brought up under the influence of the Gospel; for it is a sign that they have altogether broken with error, and that they are constrained to seek the safety of the beloved objects of their affection. Among the important posts where a work of this kind has been completed, we may mention the city of Rennes, where there exists a school directed by one of the former pupils of our Normal School.

Influence of an Evangelist at a place remote from his station.

Adverting to the influence of the missionaries of the Society upon persons and places in the vicinity of the posts at which they are stationed, the Report gives the following illustration of the good which is in this way accomplished.

One of the agents of the Society, a minister of the gospel, had pushed his preaching excursions to a village quite distant from his place of residence. There he met two men who had been already visited by colporteurs, and who were engaged in the reading of the Bible. One of them was the master of the district school; the other was one of his former pupils. The former accosted the evangelist as one sent by the Lord, and had made such progress in the knowledge and the practice of the truth, that upon the proposal of one who had seen him and

followed him, we did not hesitate to entrust him with the care of one of our schools. The other did not remain behind. God having inclined him to circulate the holy Scriptures, he has embraced the employment of a Bible-colporteur, giving up for it a very advantageous situation as viewed by the world. But the effects of the Christian agency of our evangelist were not restricted to these results. Many inhabitants of the same village, and amongst them a number of young people, former pupils of the teacher just mentioned, have expressed for some time their desire to enjoy the preaching of the gospel. This desire, which is shared by the inhabitants of other places in the neighbourhood, gives us reason to hope that a religious movement will soon develop itself in that quarter.

Missions in Haute-Vienne.

At the end of the preceding season the Evangelical Society had four stations in the Department of Haute-Vienne,—Limoges, Villefavart, Balledent and Rancon. During this year, it has had the privilege of founding four new ones, at Thiat, Clavieres, Droux, and Chateauponsat. . . . We copy a part of a letter dated the 15th of this month, [April] written by a minister of the Gospel settled at Limoges:

"Certainly the hand of our God has been with us. The torch of the Gospel, extinguished in this city for some two centuries by persecution, has been rekindled, and seems destined to enlighten here many friends. God be praised! a breach has been made here in the walls of superstition; but it will result in something quite different from ruins. The stones which it will remove will not be lying out of place, and useless; but, newly fitted and reunited by the Master Builder, they shall begin to rise and form a temple to the glory of his name.

"Within five months, since the dedication of the church, [l'inauguration du temple,] every thing is changed. Instead of one meeting each week, we have four or five; and instead of eighty, a hundred, at most two hundred hearers, we regularly see four, five, or six hundred, and sometimes more. On Wednesday evenings we have had more than once a compact crowd, who followed with the most lively interest a series of discourses upon the history of the Reformation, which resulted in great good. On Thursday evenings I give at my house an explication of the Christian religion; but these meetings have received such an enlarged attendance, that I have been obliged to remove them to the church. Amongst the thousands of persons who have enjoyed these means of edification, we have frequently seen souls interested, touched, awakened, entirely converted to the Saviour."

After furnishing us with many affecting proofs of this kind, our friend closes thus:

"You will learn with pleasure, that far from being arrested, the evangelical movement at Limoges is but commencing. A great number of tracts and other religious books have been received with eagerness and read with profit. I believe that it is expedient to enlarge the church with galleries. I believe, moreover, that if another were opened at the other end of the city it would be filled with hearers like the first. A considerable number of persons inquire when we shall have schools. We ought to have two here, and I am persuaded that as soon as they are opened they will be filled."

We have spoken in one of our publications of the joy and eagerness with which the inhabitants of Thiat received the pastor sent into that commune by the Society. [The Report gives some interesting details from this pastor's letter respecting the opening of a church at T., closing with the following account of his labours:] "Every time I come down from the pulpit, I have seasons of joy. Every evening I spend at least an hour in conversation, sometimes at the house of one, sometimes at that of another. The children come to these meetings, and there the colporteur gives them a short lesson of reading, and I a lesson of singing. On Sunday, between the two services, I give a course of sacred history to the youth of Thiat, and the neighbouring villages; for you know that at least eight villages are within reach of public worship at T. 'And our teacher, when will he come?' the poor people ask me every week. I answer them as I can; I beg them to wait, and the great confidence with which we have inspired them does not permit them to doubt, that you will fulfil the promise which I have made in your name."

The opening of public worship at Droux and Chavieres, two important communes, of which the first contains 1500 inhabitants, has presented circumstances also quite interesting. The same attendance from the world, and the

same interest in the preaching of the Gospel have been witnessed. Without seeing in their disposition more than we ought to see, that is, a decided separation from religious forms to which the heart is always a stranger, we are constrained to place in each of these localities a teacher, in the absence of ministers of the Gospel who are still more needed. We have been able to do more for one of them, having added a female teacher. These friends, as you are aware, are not only teachers of schools; they, like all the teachers whom we employ, are evangelists capable of presiding at social religious meetings; and thanks to God! the one at Droux and the one at Clavieres perform with zeal this part of their duty.

Chateauponsat is the name of the fourth commune where we have this year commenced a new station. See what a pastor writes to us who had recently established there evangelical worship in the name of the Society: "I have preached at Chateauponsat before six hundred persons at least, heaped together in the church, while a greater number sought, without success, to find a place in it. At the end of the service, they pressed forward to take my hand, and to testify to me the joy they felt at the free preaching of the gospel. As I gave them the assurance that soon they should have a pastor of their own, and a school, and that the neighbouring pastors would in the meantime conduct public worship for them on the Sabbaths, baptize their children, bless their marriages, and bury their dead, they cried out, 'God grant it! God grant it!' and joy lighted up their faces."

God will enable us soon, we ought to hope, to satisfy the wishes so strongly expressed. You will unite with us in asking him to do so; for it would be sad to see a field so well prepared to receive the good seed, covered over, perhaps very soon, with brambles and briars for want of cultivation.

Miscellaneous.

EIGHT ANNUAL REPORT OF THE BOARD OF PUBLICATION: 1846.

Finances—Books Published.

The Treasurer's account shows the receipt of \$1,031.52 from donations, and \$23,205 85 from sales; balance in the treasury, \$5,394 63, which is about \$300 more than the balance in favour of the Board at the end of the preceding year.

During the year ending March 31, 1846, the Presbyterian Board of Publication have added

to their catalogue twenty-eight new books, amounting in all to 32,750 copies. They have also published four new tracts, in 12mo. amounting to 4000 copies, four new tracts in 18mo. of the series on Popery, amounting to 4000 copies, and two new occasional tracts, amounting to 2000 copies. Whole number of volumes of new publications, 42,750. They have also printed 95,000 copies of books and tracts, of new editions from stereotype plates. Total amount of issues during the year, 137,750 copies.

*List of Books issued during the year ending
March 31, 1846.*

Narrative of a Mission of Inquiry to the Jews, from the Church of Scotland, in 1839. With numerous engravings and maps. 12mo. Price \$1.25. 1000.

The Brother and Sister; or Grace Illustrated, in the conversion and happy death of Isaac M. and Almira Rowe. By their Pastor. 32mo. Price 6 and 12 1-2 cts. 2000.

Reflections on the Illness and Death of a beloved Daughter. By the late Rev. George Lawson, D. D. 32mo. Price 20 cts. 500 copies.

Rills from the Fountain of Wisdom; or the Book of Proverbs arranged and illustrated. By William M. Engles, D. D. 12mo. Price 50 cts. 2000 copies.

Life of John Knox, containing illustrations of the History of the Reformation in Scotland. With Biographical Notices of the principal Reformers, and Sketches of the progress of Literature in Scotland during the sixteenth century; and an Appendix, consisting of original papers. By Thomas McCrie, D. D., 8vo. Price \$1.75. 500 copies.

Memoirs of the Life and Character of Mrs. Sarah Savage, eldest daughter of the Rev. Philip Henry, A. M. By Sir J. B. Williams, LL.D. F. R. S. A. With a Recommendatory Preface, by the Rev. William Jay, of Bath. To which are added, Memoirs of the Life and Character of Mrs. Anne Hulton, and Mrs. Eleanor Radford, daughters of the Rev. Philip Henry, A. M. By their Brother, Matthew Henry, V. D. M. 18mo. Price 45 and 50 cts. 1000 copies.

Christ All in All to Believers; or what Christ is made to Believers, in Forty Real Benefits. By the Rev. Philip Henry. 18mo. Price 43 and 50 cents. 1000 copies.

The Internal Evidence of the Bible, or the Bible proved from its own pages to be a Divine Revelation. By J. J. Janeway, D. D. 12mo. Price 62 1-2 cts. 2000 copies.

Christian Theology, translated from the Latin of Benedict Pictet, Pastor and Professor of Divinity in the Church and University of Geneva. By Frederick Reyroux, B. A. 12mo. Price 75 cts. 500 copies.

A History of the Work of Redemption, containing the outlines of a body of divinity, in a method entirely new. By the Rev. Jonathan Edwards, President of the college of New Jersey: Accurately copied from the third American edition, without abridgment, 12mo. Price 62 1-2 and 75 cts. 1000 copies.

Watts's Divine and Moral Songs, with eleven beautiful wood engravings, 18mo. Price 21, 25 and 30 cts. 1500 copies.

Learning to Feel. With twenty-three fine engravings, 18mo. Price 25 and 30 cts. 1000 copies.

The Miracles of Christ, with explanatory observations and illustrations, from modern travels. Intended for the young. With fifteen wood engravings, 18mo. Price 33 and 40 cts. 1000 copies.

Meditations of a Christian Mother, or a practical application of Scripture to the circumstances of herself and her children, 18mo. Price 22 and 27 cts. 1000 copies.

Traditions of the Covenanters; or Gleanings among the Mountains. Second series. By the Rev. Robert Simpson, 18mo. Price 33 and 40 cts. 1000 copies.

Traditions of the Covenanters; or Gleanings among the Mountains. By the Rev. Robert Simpson. Third series, 18mo. Price 33 and 40 cts. 1000 copies.

Lives of Remarkable Youth, 18mo. Price 22 and 27 cts. 1000 copies.

Little Willy—A Widowed Mother's memorial of a beloved child. With an introduction, by the Rev. William Jay, 32mo. Price 6 and 12 1-2 cts. 1500 copies.

The History of Ruth Clark, for thirty years a servant of the late Rev. Henry Venn, 32mo. Price 6 and 12 1-2 cts. 1500 copies.

Strong Consolation, or the Penitent Sinner encouraged. By the Rev. J. K. Foster, 32mo. Price 7 and 14 cts. 1500 copies.

Divine Guidance, or the People of God led in unknown ways. By the Rev. Archibald Alexander, D. D. 32mo. Price 6 cts. 1000 copies.

Letters on the Observance of the Monthly Conference in Prayer, addressed to the members of the Presbyte-

rian Church in the United States. By Samuel Miller, D. D. 18mo. Price 21 and 25 cts. 1000 copies.

Grace Reigning, or Christian Effort blessed; illustrated in the life, efforts and success of the late Benjamin H. Conklin. By the Rev. William J. McCord, 32mo. Price 3 cts. 1000 copies.

A Compend of Bible Truth. By the Rev. A. Alexander, D. D. 32mo. Price 16 and 20 cts. 2000 copies.

A Guide to Devotion for the Blind, in raised type, quarto. Price \$1.50. 250 copies.

Bound Tracts on Popery. Vol. 1st 18mo. Price 45 and 50 cts. 1000 copies.

Sick Room Devotions, or Devotional Aids for the Chamber of Sickness, 32mo. Price 16 and 20 cts. 2000 copies.

A Christian Companion for the Chamber of Sickness. By a Minister 18mo. Price 33 and 40 cts. 1000 copies.

The following Tracts have been added to their Catalogue.

Relative Influence of Presbytery and Prelacy, on civil and ecclesiastical Liberty. By the Rev. T. V. Moore. 1000 copies.

A Plea for Presbyterianism. By the Rev. Robert Davidson, D. D. 1000 copies.

The Work of the Spirit on the Hearts of Men. By the Rev. Jesse S. Armistead. 1000 copies.

Systematic Benevolence. By the Rev. D. V. Smock. 1000 copies.

The Sacrifice of the Mass examined in the light of the words of our Lord Jesus Christ and his holy apostles. By H. Cooke, D. D. of Belfast. 1000 copies.

Dangers of Jesuit Instruction. By Rev. W. S. Potts, D. D. 1000 copies.

Perverted Traditions the bane of the Church. By the Rev. Josiah Pratt, B. D. 1000 copies.

The Confessional. By the Rev. W. L. Breckinridge. 1000 copies.

The Jesuits: their origin and order, morality and practices, suppression and restoration. By Alexander Duff, D. D. missionary in Calcutta. 1000 copies.

Report to the Synod of New Jersey, on the subject of Parochial Schools. By J. J. Janeway, D. D. 1000 copies.

The list of books just recited will show that the Board have not been unmindful of the numerous suggestions which they have received in relation to the young. Of the twenty-eight works that were issued during the year, not less than ten are peculiarly suited to them, and may form a part of the library for Sabbath Schools. In compliance moreover with the often expressed wishes of many persons in various sections of the Church, they have adopted to some extent a cheaper, and yet substantial, style of binding, especially in the smaller works, by which they are enabled to offer them at a reduction of from 15 to 25 per cent. They have also revised the whole catalogue of their books, and have reduced the prices generally, so far as the interests of the Institution would warrant.

Among the larger and more expensive works of the year, they have published,

"Narrative of a Mission of Inquiry to the Jews, from the Church of Scotland, in 1839;" a most captivating book, illustrated by maps and numerous engravings, which has been received with the highest favour, both in this country and on the other side of the Atlantic, where it has already passed through sixteen editions. It is replete with authentic information, of the most useful kind, obtained by a

Committee of the General Assembly of Scotland for the Conversion of the Jews, one of whose members was the lamented Robert Murray McCheyne, whose Memoirs were published by the Board last year.

"Christian Theology, translated from the Latin of Benedict Pictet."—An admirable Compendium by one of those eminent writers of the Genevan School, who, with Calvin, Beza, Diodati, and others, contributed so much by their learning and piety to sustain and extend the Reformation.

"Edwards on Redemption."—The favourite work of this great American divine, its author, in which "a body of divinity is presented in the form of a history." It is a lucid exposition of the bearing of the most remarkable events in all past ages upon the plan of Redemption. The character and value of this able treatise have been long so well known that they need not the aid of any commendation.

"McCrie's Life of Knox."—An invaluable history, not of this illustrious individual only, but of the Scottish Reformation. The work is scarcely inferior in interest to D'Aubigne's fascinating Biography of Luther. Among all the witnesses for the truth at this stormy period of the Church, no one was so worthy as Knox to catch the German Reformer's falling mantle.

"Janeway on the Internal Evidence of the Holy Bible." One of the most instructive productions of its highly respected author, concerning which it will be sufficient to quote the commendation of Chancellor Kent, who pronounces it to be "an excellent summary of the arguments in favour of the divine origin of the Bible. The simplicity and popular style of the work, and the attractive and most conclusive force given to the inferences, are calculated to render the book extensively useful, and create a deeper interest in the doctrines and influences of the Holy Scriptures."

"Rills from the Fountain of Wisdom"—consisting of plain, practical, meditative comments upon the Proverbs, arranged in such a manner as to be attractive, explanatory, and searching to the conscience. A portable volume, well adapted to teach the young how to avoid the paths of folly, and to walk in the ways of peace.

"Dr. Duff on the Jesuits," which, though published among the Tracts, is worthy of a special notice, as comprising within a narrow compass one of the most pungent, alarming, and demonstrative exposures of this pernicious Society, that has ever been written.

"A Guide to Devotion, for the use of the Blind," containing, 1st, A Collection of Prayers, for private and social Devotion. 2d, A Selection of Hymns. 3d, The Shorter Catechism. 4th, A Compend of Bible Truth. It has been prepared with much care, and has been printed at the press of the Perkins Institute

in Boston, in a large 4to. volume. Through the generosity of a benevolent friend of the Blind, the Board are enabled to put the book at the very low price of \$1.50.

"The elegant quarto edition of Bunyan's Pilgrim's Progress, with Scott's Notes," announced in the last Report, as in preparation, has been published, and is highly admired as a splendid specimen of the American arts.

The Board are pleased to learn that the admirable selection of Psalms and Hymns approved by the General Assembly, is in growing favour with the churches. No less than 100,000 copies have been printed since it was first published. A new set of stereotype plates, in an improved type, has been procured for the 24mo. size.

"The Presbyterian Almanac," published first in the year 1843, at the request and by the counsel of many, has been continued in each succeeding year. Besides the matter contained in the Meteorological and Astronomical departments, it is enriched with copious Statistics of the Presbyterian Church, which make it a most convenient and useful manual of information, of common interest to its members.

The Board regret that hitherto the limited sale of this Tract has evinced that its value has been inadequately appreciated.—Pp. 3-7.

Digest and Minutes—Donations of Books.

The Committee appointed to take into consideration the subject of preparing and publishing a new digest of the acts of the General Assembly as referred to the Board by the last General Assembly, express the opinion after due deliberation, that the postponement of such a publication for some years to come will prove no serious disadvantage to the Church, but possibly a benefit, as the digest will be more full and complete. In lieu of this, however, it is the opinion of the Committee that it would be highly desirable that the Board should publish the minutes of the Assembly complete, for at least twenty years after its organization, as only extracts from the minutes of the earlier Assemblies were published; and should any accident occur to the manuscript records for these years, the loss would be irreparable.

The Board are happy to state that the suggestion of their last Report on the subject of donations has been favourably received. The liberality of some generous individuals and churches has enabled them to make donations of libraries to 21 ministers, churches and Sabbath schools, amounting in all to 2100 volumes, which at the catalogue price would cost \$971.

They would offer it then again for the consideration of the benevolent, whether the fund for this interesting object shall not only be replenished, but be greatly increase—P. 10.

Annual Report of the Board of Education : 1846.

Number of students receiving aid—Treasurer's Report—Decrease of Candidates.

The Board of Education report to the General Assembly the following brief abstract of their proceedings, from May 14th, 1845, to April 30th, 1846.

The number of new candidates received during this period has been

Making in all from the beginning	1567
The whole number on the list of the Board during the year has been	385

Of these there have been

In their Theological course	125
“ “ Collegiate do.	178
“ “ Academical do.	51
Stage of study unknown	4
Teaching to procure funds	27

Total,	385
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During the year FORTY-EIGHT of our candidates have finished their course of study, nearly all of whom have entered upon the active duties of the ministry. Of this number four have consecrated themselves to the work of Foreign Missions, and expect to sail shortly for their respective fields of labour.

Six have died during the year. Six have been dropped for not reporting themselves. Thirteen have ceased to need further aid from the Board. Four have been discontinued, and seven have abandoned study, most of them on account of ill health.

The Treasurer's Report of money received and expended from May 14th, 1845, to May 1st, 1846, is as follows, viz.

Balance on hand, May 14, 1845,	\$1,451.49
Cash received during the year,	34,953.25
	36,404.74

Amount paid on orders of the Executive Committee,	32,486.26
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Balance on hand, 1st May, 1846,	3,918.48
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There is included in the above amount of receipts and payments the sum of \$2000, obtained on loan during last year.

Since the Treasurer's account was audited on May 12th, drafts have been issued amounting in all to upwards of \$2900 for appropriations due on that date to candidates.

The General Assembly will perceive that there has been a decrease for the last two years, in the number of candidates applying for the benefit of the funds of the Church; and during the last year, there has also been a decrease in the whole number on the rolls of the Board.

To this significant fact, the earnest attention of the Assembly is solemnly invoked. If, as the Board are fully persuaded, a like decrease has occurred among those candidates for the ministry who are not dependant upon the support of the Church, it indicates a state of things, deplorable in itself, and alarming in its future aspects.

It is true, that in consequence of changing the commencement of their ecclesiastical year, the time embraced in this report is less than a full year. This will, of course, limit to some extent, the number of new candidates reported. But the grand reason of the diminished number of applicants for aid, is the low state of religion throughout our churches. The baptism of the Spirit has been in a great degree withheld; and the necessary result is, that very few young men, comparatively, have been brought into the Church during the last two years; and of those who are professors of religion, comparatively few appear to be under the influence of that powerful spirit of self-sacrificing devotion, which alone can constrain young men of eminent gifts to forego the allurements of worldly greatness, and devote themselves to such a work as the Gospel ministry.—Pp. 10-12.

Jewish Missions of the Free Church of Scotland.

Notices of the Stations.

We take the following Extracts from a Statement made in June last, by order of the Jews' Committee of the Free Church.

Pesth.—The following testimonies have been given since last Report, by Mr. Edward and Mr. Thomson, concerning the mission at Pesth; by the former on his second visit to that city, and by the latter when he has first entered it:

"You will conceive," says Mr. Edward, "how gladly, after Scotland, we found a second home, for a season, in Pesth. How delightful, in our wanderings, to come upon the tabernacles of the righteous, in which is heard the voice of salvation and spiritual rejoicing! Much has been said of Pesth, but I may say the one-half has not been told. It cannot be told—it must be felt. In moving about among the brethren there, one feels that he has come upon a little spot of verdure amidst a sea of desolation; one feels that here God has been working—that here God is dwelling."

The day after Mr. Thomson's arrival in Pesth was the Lord's day. "I had the privilege," he says, "of proclaiming the Gospel of Christ to our small English congregation in the morning, while I worshipped in the afternoon with the Jewish converts. My very first inter-

course with them powerfully affected me; there was so much devoutness, thirst for the Word of God, and fixed attention visible in their whole deportment. And all my subsequent opportunities of conversing with them have only deepened the conviction, that here we have an unequivocal work of the Spirit of God wrought before our eyes. Mere human teaching may, to a certain extent, procure a reception for some of the doctrines of the Gospel most distasteful to the natural man, and even the transition from Judaism to Christianity might be accounted for on principles strong enough to overcome the obstacles in its way; but the graces of humility and love, and unobtrusive, patient obedience, and the power of truth over the heart, are what man cannot communicate, and which plainly indicate the operation of the Spirit. These things, I believe, we may see exemplified among many of our converts here; and they ought to encourage us to more abundant labour in the work of the Lord. O that among every community of the scattered people of Israel there were such a company of simple-minded, prayerful disciples, to leaven the whole mass! and we look for more than this. Let us but be up and doing, and prove God now, whether he will not open the windows of heaven, and pour down a blessing, till there be no room to receive it."

In the course of the last three years, upwards of fifty Jews have been baptized. . . .

Jassy.—Besides the 40,000 Jews who reside in Jassy, that city is visited in the course of a year by thousands of Jews from Russia, Austria, and Poland, in which countries missionaries would not be permitted to reside. Austrian Poland has been visited by the missionaries from Jassy; and these visits have led to the conversion of three Jews; one of whom, who has come to Scotland, was lately baptized in Edinburgh, and is preparing for the study of theology; another has been baptized in Pesth; and the third in Strasburg. Ten converts are now resident in Jassy or the neighbourhood. There are generally from forty to sixty Jews who visit the missionaries, as inquirers, disputants, or readers. . . .

Prejudices against Christianity have been greatly removed; and many have been taught to distinguish between the corruption of the Christian faith, which alone they previously witnessed, and the simplicity of the truth as it is in Jesus. Books and tracts are now readily received. Many copies of the Old and New Testaments have been circulated; and Mr. Philip, before he left Jassy, sold fifty Bibles at five shillings each. The Old Testament is now purchased by the strictest Jews. . . .

Constantinople.—Says Mr. Wingate, "On the Lord's-day the Gospel is preached, once in English and twice in the German language.

The English congregation amounts occasionally to seventy or eighty. The German services were attended last Sabbath afternoon by between fifty and sixty—more Jews and Jewesses than on any former occasion. There is evident solemnity and increasing seriousness in these services. Our cry is, O that Jehovah would put forth the arm of his strength, and reveal his glory to them all, as it shines in the face of Jesus! Our public services on the Lord's-day extend from ten to half-past five, with the interval of the hours between twelve and two. A public testimony is thus kept up for the sanctification of the Lord's-day; which of itself is much in this part of the world.

"On Wednesday there is a prayer-meeting for the English and Scotch, and another for the German. At the latter about twenty usually attend. This is almost wholly composed of Jews, who, after prayer, hear an exposition. On Saturday there is an exposition in German and Hebrew, at which from twenty to thirty Jews are present, some of them fathers of families. It is held in the school-house, and consists chiefly of Jews who would not attend the usual diets for Christian worship, and at present would not hold closer intercourse with the missionaries; and is on that very account a peculiarly interesting meeting. The Jews frequently come to the school-house early in the day, sit down and read the Scriptures, Old and New Testaments, and converse together concerning what they read, often for hours together. The Lord may yet in this little chamber write down some of their names among the living in Zion.

"Again, of regular catechumens, who have given themselves up for regular instruction, there are at present seven males from twenty to thirty years of age, and one married Jewess. Out of these we trust the Lord will give us 'the first fruits unto God and the Lamb.' We have lately been employed in dealing closely with these individuals, with a view to ascertain the signs of the Lord's presence in the midst of us, and shall add some of the particulars, at the risk of extending this letter a little further.

"The first with whom we conversed was Sarah, a married Jewess.

[This poor woman, on being taken sick, went to a hospital, and there was spoken to by some of the Romanist 'Sisters of Charity,' whose efforts for her conversion were quite unavailing. Afterwards a Protestant Physician called her attention to the meetings of the Missionaries. These she attended, with increasing convictions, and in opposition to the menaces of a brutal husband. His malice at length led to her being placed in a wretched confinement under pretence of her being deranged, but thereby her feelings of love to Christ were but drawn forth more strongly. After the greatest sufferings, she was released, received farther instructions, and would soon be baptized by the Missionaries.]

. . . Five Jews and one Jewess are now under the powerful convictions of the Spirit of truth. Two, and perhaps three, will speedily be baptized. These, we trust, are the drops before a more plentiful shower of unmerited blessings.

Berlin.—At the earnest entreaty of the Rev. M. Kuntze of Berlin, and other devoted friends of Israel, your Committee appointed a missionary to the Jews in that city, and M. Schwartz has been laboring there for the by-past year. . . .

Mr. S. writes, "We have at present ten inquirers under instruction; the souls of some are in an interesting state, and one of them will speedily be baptized." . . .

[The station at Damascus appears to have been relinquished to the two missionaries and their assistants from

the Irish Presbyterian Church. At Breig in Prussia, Mr. Cerf is labouring among the Jews. There are schools at Bombay, Posen, Constantinople, and Berlin, attended by upwards of 500 Jewish children.]

Finally to bring this great matter to a practical issue, the Committee have unanimously resolved, at two meetings, to crave this Assembly to invite the Rev. Andrew Bonar of Collace to go for three years to Constantinople to labour among the Jews; and feeling the deep responsibility that rests on them, the Committee crave, too, that the Assembly would empower them to invite some other ministers to go forth also to labour in this vineyard of the Lord, to which, though now desolate, he will yet return and visit it in his mercy and faithfulness, to establish his covenant for ever. . . .

Mission House: New-York, July, 1846.

RECENT INTELLIGENCE.

INDIA: ALLAHABAD MISSION.—The Rev. J. Warren, writing on the 31st of March, mentions the ordination of Babu John Hari, as a Ruling Elder in the church at Allahabad. He had formerly been a catechist in the service of another society, but received his discharge, and for several months was engaged as an assistant in superintending the press. Mr. Warren speaks of him as "having gone on well, showing himself to be a pious, judicious, and faithful man." "Preferring our church government to any other," Mr. W. adds, "he was chosen by the church; and on Sabbath evening, March 29th, he was ordained as Ruling Elder."

CHINA.—Letters from Ningpo dated to the 31st of January, from Amoy to the 21st February, and from Macao to the 25th of March, mention the good health of the missionaries. Their labours were prosecuted as usual. At Amoy the missionaries as a body had received a special invitation to dine with the mandarins of that city; they found themselves the only foreign guests, and were treated with marked attention and respect. A particular account of this interesting occurrence

has been forwarded to us, but has not yet come to hand.

EVANGELICAL SOCIETY OF GENEVA.—We learn from the *Lxxvii Circulaire* of this Society, that the receipts of the year ending on the 31st of March last, including the balance of 14,923 francs from the preceding year, amounted to 140,164 francs, or about 28,000 dollars. Of this sum, 38,540 francs were expended on the School of Theology; 45,161 fr. in the work of Evangelization; 44,969 fr. in the distribution of the Scriptures by means of colporteurs; 8,261 fr. for 'Culte a l'Oratoire;' leaving a balance against the Society of nearly 2000 francs. About thirty Evangelists, and a number of Colporteurs, varying from forty to twelve, were in the employment of the Society.

CREEK MISSION.—By a letter from the Rev. R. M. Loughridge we learn that a translation of the "Introduction to the Shorter Catechism," into the Creek language has been made, and an edition of six hundred copies published. Mr. L. says, "It will be pleasing to you and all others who feel for the poor Indian, to learn that the Lord is with us even in these ends of the earth. We still have tokens of his love

and approbation in our labours among this people." Much seriousness was evinced at a communion service, which was accompanied with religious meetings on three days. Six inquirers were added to the class of catechumens, and five persons were admitted to the communion of the church on examination. One of them is a young man, who is anxious to obtain the advantages of education and thus prepare himself for usefulness in the church.

CHOCTAWS.—The Rev. J. B. Ramsey with his family had reached his post at Spencer Academy, and entered upon his duties as superintendent of that Institution.

ARRIVAL OF MISSIONARIES.—The

Rev. J. M. Jamieson, and four children, Mrs. Craig, and four children, and Miss Vanderveer, arrived at this port in the Tioga from Calcutta, on the 26th, after a comfortable passage. Mr. J. has brought his children with him, to make arrangements for their education, expecting afterwards to return to India. We learn with regret that he was called to part with his youngest child by death on the voyage. Mrs. Craig has returned to find a home for herself and her fatherless children amongst her friends in this country. Miss Vanderveer's health, though somewhat improved, will not permit her return, greatly to her regret, to the missionary work.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN JUNE, 1846.

SYNOD OF ALBANY. Pby. of Albany.		1; Stillwater 1st ch 10; Newton ch 34 12;	
West Galway ch, Mrs Hannah Betts, don	10 00	Mansfield ch 40; Blairstown and Knowlton chs 27	112 12
Pby. of Columbia.		Pby. of Susquehanna.	
Lexington Heights ch, cong coll 42 06; mo con 8	50 06	Orwell ch mo con	10 00
SYNOD OF BUFFALO. Pby. of Steuben.		Pby. of West Jersey.	
Bath ch	40 00	Columbus ch mo con 3 50; Mount Holly ch mo con 6 61; Woodbury ch 20 25	30 36
SYNOD OF NEW-YORK. Pby. of Hudson.		SYNOD OF PHILADELPHIA. Pby. of Philadelphia.	
Deer Park ch, Mt Hope	13 00	Phila 7th ch sab sch, of which 50 for sup of Rev A P Happer, M D, Canton, China	80 00
Pby. of North River.		Pby. of Donegal.	
Marlboro ch, coll 8 53; Mrs Elizabeth Neile 1; S A Birdsall 50 cts; Mary A Tooker, 50 cts; Mrs C Dubois 59 cts	11 03	Waynesburg ch	117 00
Pby. of Bedford.		Pby. of Baltimore.	
Poundridge ch, miss soc	17 26	Baltimore 2d ch miss soc, for sup of Rev H Wilson, jr. 400; Frederick ch, Md, 13	413 00
Pby. of New-York.		Pby. of Carlisle.	
Duane-st ch, mo con 20 28; Hammond-st ch, mo con 2 91; Forty-second-st ch, mo con, 6 83; Brick ch, mo con 6 62; Madison Avenue ch, mo con 4; Brooklyn 1st ch, mo con, 23; University Place ch, mo con, colls for 6 mos, to April inclusive. 151 37; Jersey City ch, mo con 13 50; Female Miss Soc 50 00; Wallabout ch, mo con 3 64; Chelsea ch, mo con 15 50; First ch, mo con 75	350 70	Shippensburg ch	50 00
2d Pby. of New-York.		Pby. of Huntingdon.	
Canal-st ch, mo con 8 71; sab sch miss soc, for sch at Grand Traverse 13 10; 'A Member' 25; Scotch ch, R J Taylor, 10; Mr Neilson 5; J Morrison 1; H A Ker 20	82 81	West Kishacoquillas ch	7 75
SYNOD OF NEW-JERSEY. Pby. of New Brunswick.		SYNOD OF OHIO. Pby. of Columbus.	
New Brunswick 1st ch mo con 31 69; Freehold Village ch 7; Round Brook ch 22; Pennington ch, in part to con AARON HART and E ENOCH KETCHAM, Elders, l. ms. 3	63 69	Columbus ch	21 38
Pby. of Newton.		SYNOD OF CINCINNATI. Pby. of Cincinnati.	
Upper Mt Bethel ch, Rev Joseph Worrell, don		Cincinnati 1st ch, mo con	16 85
		Pby. of Oxford.	
		Franklin Co, Ind, James Nickels, sen, don	50 00
		SYNOD OF N. INDIANA. Pby. of Fort Wayne.	
		Union ch 3; Auburn ch 2	5 00
		SYNOD OF ILLINOIS. Pby. of Kaskaskia.	
		Sugar Creek and Carlisle chs	10 00
		SYNOD OF KENTUCKY. Pby. of Ebenezer.	
		Flemingsburg ch	7 00

SYNOD OF VIRGINIA. *Pby. of West Hanover.*
Cove ch, mo con 5; Briery ch, ladies of, in part
to ed. Jesse Armstead in Nor. Ind. 15 20 00

Pby. of E. Hanover.

Powhattan ch, coll 23; Miss Donne 5; Mrs Nev-
ens 2 30 00

SYNOD OF NORTH CAROLINA. *Pby. of Fayetteville.*
Fayetteville ch, S S juv miss soc 1 85

SYNOD OF W. TENNESSEE. *Pby. of Holston.*

Knoxville 1st ch, mo con colls in April and June 18 22

Pby. of Western District.

Prosperity ch 25; New Shiloh ch 12; Trenton
ch 17 70; Jackson ch 50 10; Brownsville ch,
in part to con REV J E BRIGHT l. d. 78 60;
Portersville ch 15 50; Union ch 17 55; Mt
Carmel ch, of which 6 from coloured mem-
bers for African Mission, to con JOHN CAL-
HOUN and HENRY MORRISON l. ms. 105 10;
Denmark ch 90; La Grange ch 36 56; Em-
maus ch, to con REV P R BLAND l. m. 67 22;
Memphis, collected at ordination of Rev Da-
vid Irving 119; Somerville ch 125, and Mt
Bethany ch 69, to con their Pastor, REV S
M WILLIAMSON l. d. 828 33

SYNOD OF SOUTH CAROLINA.

'A Friend' 10; coll at Synodical meeting at
Pendleton 25 80 35 80

Pby. of South Carolina.

Presbyterial coll 76 75; per Tr of Pby, source
unknown 5; Mrs Simpson 2; Mrs Dover 1;
Mrs Boyd 1; Willington ch, mo con 10; Good
Hope ch 29; Greenville ch 1 75; Broadway
ch coll 2 62; Rev M Carlisle, don 5; Mid-
way ch 3 76; Providence ch 22 50; Rocky
River ch 21; Roberts ch 13; Rock ch 3 75;
Lebanon ch 19 05; Fairview ch 10 57; New
Harmony ch 3; Little Mountain ch, Rev W
McWhorter, don 235 75

Pby. of Harmony.

Cheraw ch 50; Hopewell ch sab sch 3; Dar-
lington ch 82 135 00

Pby. of Charleston.

Columbia ch, mo con 50; Charleston 2d ch, mo
con, June, 32 38 82 38

SYNOD OF GEORGIA. *Pby. of Georgia.*

Midway, Peter Winn, to ed. Peter Winn, 25;
Waynesville ch, Miss E Hudnell, don 5; Bry-
an Neck ch, juv miss soc 4 26; Pleasant
Grove ch, 'Union sch juv miss soc,' 29; Dar-
rien ch 25 13; sab sch 2 87 82 26

SYNOD OF ALABAMA. *Pby. of Tuscaloosa.*

Mt Zion ch, children of sab sch 6 00

COLLEGES AND SEMINARIES.

Richmond, Va. Soc. of Inquiry Union Theolog.
Sem. to con Rev Prof FRANCIS S SAMPSON
l. m. 51 24

LEGACIES.

So. Car. interest on Reid's Legacy 7; Lewiston,
Pa., estate of Henry Long, dec. in part, 300 307 00

MISCELLANEOUS.

N. Y., Mrs Penfold, to con her daughter, JOSE-
PHENE PENFOLD, l. m. 30; 'A Friend,' to
purchase books for China 150; 'A Friend,'
bal. 63 cts; Springfield, Mass., Miss H Steb-
bin, don 2; Flat Bush, L. I., Mrs E J Davie,
don 5; Cincinnati, O., Mrs Walker, 15; Mr Pe-
ters, Buffalo, N. Y., 2; Mr McLaren, Roches-
ter, N. Y., 5; Hanover, N. J., Calvin Green,
don 3 212 63

Total \$3645 47

DONATIONS IN CLOTHING, &c.

Ladies of Silver Spring ch, Pa., one box clothing
for Iowa Mission, valued at 171 00
Ladies of Pine Creek church and vicinity, Pa.,
one box clothing for Iowa Mission, valued at 54 73
Ladies of Chatham's Run church and vicinity,

Pa., one box clothing for Iowa Mission, val-
ued at 10 55
Ladies of White Deer church, Pa., one box
clothing for Iowa Mission, valued at

DONATIONS FROM FRIENDS IN INDIA.

Continued from the Chronicle for January, 1846.

Received at Allahabad.

Oct. 1st, 1843. Donations for Orphan
Schools Rs 569.0.0
Donation by Mr Green 10.0.0—579.0.0

Received at Lodianna.

Nov. 1st, 1845. For the Vernacular School.
From 'A Friend,' 150.0.0

For the Orphan Girls' School.

Capt Cunningham 50.0.0
" C Y Bazett 20.0.0
" Carter 10.0.0—80.0.0

Donations from Lodianna Church.

For American Bible Society 63.9.9
" Presbyterian Board of Education 56.7.9
" Board of Foreign Missions 68.2.3
" American Tract Society 57.5.6—245.9.3

Donations for Repairing Printing Office.

J C Marshman, Esq 300.0.0
'A Friend' 300.0.0
Major Broadfoot 200.0.0
Col Eckford 100.0.0
G & — Edmonstone, Esqs 100.0.0
Col Parsons 100.0.0
J Lawrence, Esq 100.0.0
A L P 100.0.0
R Cust, A A Gov Gen 100.0.0
Capt J D Cunningham 100.0.0
" H Garbett 100.0.0
Major H M Lawrence 100.0.0
Capt A H E Boileau, Eng'rs 60.0.0
" Bonham 50.0.0
" J Chilcott 50.0.0
Rev Mr Whiting and Major Codrington 50.0.0
Major Wheeler 50.0.0
'A Friend,' 15th NI 50.0.0
Capt H M Wheeler 50.0.0
Lieut G Kirby 50.0.0
Dr J Morice 50.0.0
W H Benson, Esq 50.0.0
H More, Esq 50.0.0
R Trotter, Esq 50.0.0
Major W Sage 40.0.0
Capt E Watt 40.0.0
R Hodges, Esq and Mrs Hodges 36.0.0
Friends in Merath 36.0.0
Capt J H Handscomb 30.0.0
Rev Mr Bowstead 30.0.0
Capt C Y Bazett 30.0.0
Lieut H Yule, Esq 25.0.0
Soldiers of 2d European Regiment 25.0.0
Dr E Edlin 20.0.0
Capt J W Dodd 20.0.0
Lt Col Petit 20.0.0
Major J Christie 20.0.0
Capt J Dashwood 20.0.0
Capt J B Hearsey 20.0.0
Dr J N D Login 20.0.0
Lieut D Teisier 20.0.0
Capt J M Tew 16.0.0
" Van Hamrigh 16.0.0
Dr F Anderson 16.0.0
Capt E Kage 16.0.0
Mrs Sage 16.0.0
Miss Sage 16.0.0
Miss Sage 16.0.0
Miss Sage 16.0.0
Capt J F Egerton 16.0.0
Capt J Bunce 16.0.0
Lt R C Lawrence 16.0.0
Dr R C Guise 16.0.0
Capt Taylor 16.0.0
" R M Hunter 16.0.0
Soldiers of H M 31st Amballa 14.0.0
Capt Needham 10.0.0

Lieut E C Mullen	10.00
" J G Smith	10.00
" Bishop	10.00
" C Grimes	10.00
" J Russell	10.00
" C A Mouat	10.00
Capt W Hutchinson	10.00
Lieut B Henderson	10.00
" T Spankie	10.00
Capt E Christie	10.00
Lieut J Spence	10.00
Capt K H Hicks	10.00
" W Mulcaster	10.00
Dr R W Faithful	10.00
Capt W J E Boys	10.00
Dr M Grierson	10.00
Capt H Tombs	10.00
" S May	10.00
" N B Barton	10.00
Dr Davidson	10.00
Capt C Mills, A A Gov Gen	10.00
Lieut P R Hockin	10.00
Dr H Diaper	10.00
Two Friends in Amballa	6.00
Donations at Bombay, through the Rev D O Allen	333.2.0—3579.2.0

Donations for the Christian Village.

Col Parsons	100.00
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Donations for the Asylum.

'A Friend'	350.00
The Rev J Bowstead	34.00
Capt McDougall	24.00
" Palmer	24.00
" C Mills, A A G G	20.00
" Patch	16.00
The Rev J Newton	14.00
" " L Janvier	14.00
" " J Porter	14.00
Dr Guise	21.00
" G Turnbull	12.00
" M Grierson	10.00
Capt R H Hunter	10.00
Lieut E Kage	10.00
Capt W J E Boys	2.00
Col J N Harsey	10.00
Dr Davidson	10.00
E H Shouldham, Esq	5.00
Capt Turnbull	1.40
Cash by an Inmate who died	1.00—602.4.0

Donations to the Beneficiary Fund.

Col Wheeler	20.00
" Wallace	6.00
Capt Cunningham	50.00
" Van Hamrigh	13.00
Dr Guise	7.00—96.00
Total at Lodiana	Rs 4852.15.3

Received at Saharunpur.

Nov 1st, 1845. Donations, &c, for Juv For Miss Soc. Philad.	
Rev J R Campbell, for sup of boy	34.12.0
Dr Corbyu, for 3 boys in Orph Sch	80.00.0
Books sold	13.06.0—128.2.0

For support of Assistant.

J Powell, Sen, Esq	84.00
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For the Hindustani Church.

Of church at Saharunpur, being mon. con. collections	134.00
W H Benson, Esq	50.00
Capt Baker	50.00
Dr Morice	25.00
C G Cartwright, Esq	25.00
T R Davidson	25.00
Dr Edlin	10.00—319.0.0e

Education Fund.

W H Benson, Esq	50.00
C G Hillersden, Esq	24.00—74.0.0
Total at Saharunpur	Rs 605.2.0
Total	Rs 6037.1.3
	\$3018 53

*DONATIONS FROM FRIENDS IN CHINA,]**Received at Chusan.*

From a number of pious soldiers and non-com- missioned officers, for the Mission School at that station	23 47
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FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV.

AUGUST, 1846.

No. 8.

Board of Domestic Missions.

A LOUD CALL FROM EAST FLORIDA.

We have recently received at the Office of the Board of Missions, an exceedingly interesting communication from East Florida. It comes to us through the Presbytery of Georgia, and makes a strong appeal to the Board for missionaries, and the means to sustain them. The Board feel the importance of this call, and stand ready to do all they can to find the men and furnish the means for supplying that new state with the invaluable privileges of the Gospel. We would gladly publish the whole of this communication, but our room will not admit of it. We give a few extracts. Ed.

... No one at all familiar with this part of the state (East Florida) can contemplate its destitute situation, its rapid increase of population, its inviting fields, already ripe for the harvest, and where churches could with little effort be established, without feeling a deep interest in it, and an anxiety that something be at once done, to give to the country faithful and zealous ministers. It is unnecessary for me to enlarge on the importance to our own denomination, as well as to the country, of sending at once more missionaries into this field. If this labour is commenced *now*, our Church will enjoy the high privilege of supplying this people with the pure water of life, and will take deep root in the state, and in the affections of the people. If the Church will lend us a little help now, in addition to the immense good that may be expected to flow from it, this part of the state will soon be able to return it all with interest. Instead of a struggling existence, our Church will be strong, and its conservative influence will be felt in all the departments of the state, and will tell for good on its future destiny. Instead of here and there a church, they will occupy the whole land; and, like electric conductors, will not only avert the wrath of heaven, but will call down the richest blessings upon all these communities. In many respects, Florida is unlike any other portion of the southern country. In the *first place*, nearly all of it is very healthy, admitting of a residence in almost any part of

it, the whole season. In the *second place*, the main body of the land is well adapted to cultivation, and is of that character which seems rather to invite small cultivators, or farmers, than large planters. This leads to the natural inference, that it is destined to have a population far more dense, and of a different character, from that of much or most of the southern states. In the *third place*, its warm and genial climate adapts it to the growth of many of the most valuable tropical productions, productions raised best by small farmers, who perform chiefly their own labour. With this climate, a soil, although not rich, will support easily a dense population; probably no country in the world will afford a greater return to labour than this portion of Florida. A country so abundant in resources, is already rapidly filling up. Whatever the population of a district now, before any of the missionaries can enter upon the work, it will have received large accessions. There are several points, or sections of country, so densely populated, as to present the most favourable field for a minister. If not soon occupied by Presbyterians, they will be by others. If we would be the *most successful*, we must begin the work as early as others. Truth should be sown, certainly as early as error; and even then the struggle is sufficiently severe. . . .

The writer next enters into a detailed account of some of the more important points, which should be immediately occupied by good energetic labourers. *Fourteen* stations are mentioned, requiring not less than *six* missionaries to supply them. We are unable to give this part of the communication in our present number; if it is deemed important to publish this, we may do so hereafter. We give the conclusion of this important document. Ed.

If the missionaries can be obtained, there are several other fields which might be designated, and to which they might be sent advantageously. Only those of most importance, and of most urgent character, have been selected. If these are supplied, they will soon make way for others. If these six stations are supplied, we may then

plead successfully, we trust, for others. The destitution of Florida, the pressing wants of her increasing population will become known to those who are interested, and competent to represent them to those from whom their help must come. No feeling heart can witness this destitution, in positions so inviting, without having a deep interest in this people. You will

pardon the length of these remarks. It is hoped they may be made of some avail in the establishment of our Church more extensively in this state, and in conveying to others, who can afford the relief, some idea of the real missionary field, which this portion of the country presents to those who seek to extend the kingdom of our Lord.

LETTERS FROM MISSIONARIES.

Illinois.

The following letter from a missionary in Northern Illinois, was addressed to "The Ladies of the Sewing Society of the Presbyterian Church in Georgetown, D. C.," acknowledging the receipt of a box of valuable clothing from said Society. We think the letter will be read with interest by the friends of Domestic Missions; and we trust it will encourage the benevolent females in our churches to persevere in the good work of supplying the pressing wants of our mission families. This is indeed a good work, and essentially aids the cause; and those who engage in it from love to the cause, will not fail of a rich reward. The brother who writes occupies an important point in the great western missionary field, and it may be gratifying to the friends of this cause to know—that during the past month, among a large number of appointments for the West, the Board have commissioned two promising young men to that particular field, who are now on their way thither.

Ed.

DEAR SISTERS,—I have recently received a box of clothing, directed to me for the missionaries in Northern Illinois, from your Society. In behalf of my brethren and myself, I would express to you our most sincere and hearty thanks for this valuable supply of our necessary wants. We thank the Lord, also, that he has put it into your hearts, and given you the ability to aid us in this important work. We are labouring in an extensive field, and have many embarrassments to encounter. The people are generally poor, in debt, and scattering; and yet they are anxious to have the Gospel preached to them, and will do much to secure this blessing. Without aid from our brethren and sisters of the older settlements, many, who *now* hear the Gospel, would be deprived of it: you may judge, then, how grateful they feel for these tokens of your affection.

The missionaries of our Board in Illinois receive but a small support: most of us have contracted debts while we have been employed as missionaries, although we practise the most rigid economy. We are willing to toil and suffer in our Master's service, but we must be

honest. The clothing you sent us is as valuable as gold. Had we the means of buying cloth, it is nearly impossible to hire good female help to make it up; and our wives have more than they can do to cook, wash, mend, and attend to other domestic concerns; so that *made-up garments* are peculiarly valuable to us and our children.

The temptations are sometimes suggested, when oppressed with these difficulties, shall we leave this field of labour for some more favoured portion of the vineyard, where we shall be better sustained? But how shall we leave this deep and fertile soil, with such local advantages as promise, in a few years, a dense population, to the *various errors* that are rushing upon us, and, without a counter influence, must desolate this part of our land for the present and future ages? The half has never been told you how much we need more missionaries in the West. There are multitudes of congregations that might be gathered, and small ones that might be increased, and soon support the Gospel themselves, if faithful ministers could be sent among them. I have been in this country *eleven years*, and have aided in organizing *twelve churches*; and have preached to a multitude of others. I have witnessed powerful revivals of religion, and many have been added to our small churches. Sabbath schools, Bible classes, and temperance societies have been formed, and are exerting an influence beyond all calculation. There is such a revenue of blessedness connected with these operations, and extending through all time, and through eternity, that it might seem, that the spirit of a departed saint even, might wish to come back again to our world, and engage in the toils and share in the recompense of such a work. As this cannot be, let *us, while in the body*, realize our privilege and duty.

I am now one hundred miles from home, labouring among a people where I organized a church last winter. Within twenty miles of this place are *eleven* Catholic churches, academies, and a college begun! What but the Gospel can perpetuate our civil liberty and the

rights of conscience? Help us, dear Christian friends, in this good work, and may the Lord bless you a thousand fold in your basket and your store, and in your own souls. Although we never expect to see your faces in the flesh, we hope to meet you in heaven; and through God's grace, from our *united labours* in the service of our Saviour *here*, to be more interested in your Society for ever.

FROM AN ITINERANT MISSIONARY IN NORTHERN ILLINOIS.

A very large, destitute, and important missionary field.

My specified field of labour is bounded by the limits of Schuyler Presbytery, which includes Wisconsin territory, and nearly all that part of Illinois lying between the Mississippi and the Illinois rivers. Although the distance between the extreme points at which I have laboured is about *two hundred miles*, and the distance I have travelled in the short time I have been in commission is more than *six hundred miles*, I have as yet visited only a small portion of this country;—being over such an extent of country, my report must of necessity be general.

In point of *morality*, this country, as far as my information extends, will compare with almost any other, but beyond this there is nothing very encouraging. A lamentable indifference on the subject of religion almost universally prevails. In some places, the attendance on the external means of grace is good, in others it is not. The Sabbath is generally so far observed, as to refrain from ordinary labour. The cause of temperance has almost universally fallen back: the Washingtonian movement was but a momentary impulse, and has left the country in many places, even worse than before. Sabbath schools are organized in almost every neighbourhood, and are generally well attended.

The northern part of the Presbytery has been but little known until recently; there being no ministers and no churches in our connexion located in this part of our bounds. It is now becoming more known, and presents an interesting and encouraging field of labour. Three churches united with the Presbytery at its last meeting, all situated in this part of the field. One at Galena, one at Albany, Whitesides co.; and one at Willow Creek, Winnebago co. There are other places at which churches might be established.

At *Albany* I spent two Sabbaths. This church is entirely vacant. It united with the Schuyler Presbytery at their last meeting. This is, in some respects, an important field. Almost everything that could have an influence against the cause of Presbyterianism has been brought

to bear, so that, at present, it does not present a very prosperous appearance. A house of worship has lately been enclosed, and is now occupied. The number of members in communion is about *thirty*. They have a flourishing Sabbath school, and if they had an intelligent, faithful minister, with God's blessing, much good might be done.

At *Willow Creek* I spent four Sabbaths: this is a place of singular interest. The church consists altogether of emigrants from Scotland. The number in communion is *fifty-six*. Until lately they were entirely vacant, and unknown to our Presbytery. They were received under care of Presbytery at its last meeting. The settlement is compact. They are all farmers. The greater part of them have been in the country between four and five years. They retain in a great measure the peculiarities for which the Scotch are distinguished. They are strict observers of the Sabbath, and other appointed means of grace, and enjoin them as strictly on their children. They have a well attended Sabbath school. On the Sabbath the congregation invariably meet, and if there is no preaching, they spend the time in some kind of religious exercises. They are intelligent; they are a reading people. They greatly need a library; and I know of no place where a set of the Board of Publication's books would be better taken care of, better read, and would be calculated to do more good than in this church. But at present they are not able to buy.

There are other places of interest which I hope to be able to report hereafter.

There is, as you are well aware, great need of self-denying ministerial labour in this country. But few churches are able to support a minister, and many can do but little. This, however, only gives force to the cry heard from all parts of our country—"Come over and help us."

FROM A MISSIONARY IN MERCER COUNTY.

A frontier effort for Domestic Missions.

... During this quarter an effort has been made in the Pope's River Church for Domestic Missions. Your heart would have been delighted with the manifest interest in that cause, so cheerfully did they seem to obey the injunction, "Freely ye have received, freely give." This church, although weak in numbers and in temporal ability, has thus desired to reciprocate, at least by a token of friendship, its love to Christ and the cause of missions. The amount raised is *twenty-nine* dollars. The cause of Domestic Missions commends itself strongly to the sympathy of the Western Christian.

FROM AN ITINERANT MISSIONARY IN KASKASKIA
PRESEBYTERY.

Churches supplied.—In an interesting state, &c.

Since my last I have been refreshed by the arrival of a brother who has taken charge of two of the churches embraced in my field of labour. The church of H— is in a more interesting state than it has been for several years, and the Lord of the harvest is giving fresh evidence that he hears the prayers of the destitute, and does not despise their cry. Blessed be his glorious name for ever. I can now devote that portion of my time to other places, where the people seem ready to perish for lack of vision.

A languishing little church resuscitated.

I have recently commenced operations in the village of B—. A church was organised there two or three years since, but for want of more labourers it has been so entirely neglected that by removals, deaths, &c., we supposed it had become so nearly extinct that our Presbytery pronounced it dissolved. But I find a remnant of seven members, with one ruling elder, still waiting and praying, that the set time to favour Zion may come. The door set open before them is not yet closed. This place has a population of nearly one thousand, and the eager anxiety manifested to have Presbyterian preaching seems to indicate that nothing is wanting but suitable efforts, with God's blessing, to build up an interesting church. O for some self-denying minister, who is able and willing to "endure hardness," to take charge of this interesting and important field.

Iowa.

FROM A MISSIONARY IN MUSCATINE COUNTY.

Manifest progress.

In review of the year I am permitted, through the blessing of God, to see a *manifest progress*. Our number of communicants is considerably increased; our attendance on public worship is altogether larger, and we have gained much, I am persuaded, in the influence which, as a church, we exert on the community. The interest taken by the members in the prosperity of the church has decidedly increased. I enter upon the duties of another year with much reason for encouragement, and with a much better knowledge of my field.

Missouri.

FROM A MISSIONARY IN JEFFERSON COUNTY.

Sowing in hope.

The season for more active effort has now arrived. A week from this day, with a brother

to aid me, I expect to commence a protracted meeting. I trust we may have good news to tell. I have for eighteen months past been sowing the seed in hope. I have endeavoured to preach the glorious Gospel of the blessed God, in its purity and simplicity; and I humbly trust, for His own name's sake, he will not suffer it to be in vain. I have been cheered by a few decisive fruits of my labours; but I hope and believe that a general impression has been made on the minds of the people favourable to the Gospel. I have recently preached several sermons, explaining and vindicating the system of doctrine taught in our excellent standards. I have reason to believe the effect has been good. Gross misapprehensions and misrepresentations of our doctrines are in vogue. It was often affirmed, Presbyterians were afraid to acknowledge and preach their own doctrines from the pulpit. While I endeavoured to present the truth fully and faithfully, I avoided, as far as I could, all occasion for offence, and endeavoured to enforce the general principle taught by the apostle in that query, "For who maketh thee to differ from another?"

Indiana,

FROM A MISSIONARY IN MARION AND JOHNSON
COUNTIES.

Some tokens for good.

It is not my privilege to report special outpourings of the divine Spirit in these counties, containing more than *seven hundred* square miles, and a population of nearly *twenty thousand*; yet I have the satisfaction of knowing, that in my visits through this wide field, where I have been sowing the seed, it is beginning to germinate: one or two in a family have been awakened, and are seriously inquiring the way of salvation, and in another they have been led to inquire and mourn over their guilty and lost condition as sinners: others again have been comforted and strengthened, and cheered onward in their pilgrimage.

A *second* matter of encouragement is, that what is called Presbyterianism is becoming better known, and much less offensive to the previously prejudiced community. After preaching last Sabbath to a mixed mass of hearers, on a Methodist camp ground, not having any other place sufficient to accommodate the people, several were heard to say that Presbyterians did not preach as they expected, "*infant damnation*;" and that "God had made a particular number to be damned, let them do what they might." It is an encouraging fact, that Presbyterianism is rapidly gaining ground over the prejudices of a majority in this field, and a loud demand is made and fast increasing for Presby-

terian preaching. Thus I hope God is giving us favour in the eyes of the people.

Again: I cannot but hail it as a token for good, when I find, as I certainly do find, an increasing desire for tracts and religious books. This is an important means of doing good, and might be greatly multiplied, if I had the means to obtain tracts, and books, and especially the tracts and books of our own Board of Publication. I have, during the year, done something in this work, and much good has resulted. In the review of my labours during the year, I have some consolation in believing that good has been done, and that a foundation has been laid, with God's blessing, for much greater good in time to come.

FROM A MISSIONARY IN LAWRENCE COUNTY.

A seed-time.—Obstacles.—Mexican war, &c.

In making my report, I have still to record the goodness of God; although the visible fruits in my field of labour are not large, they are sufficient to assure me that my labours are not in vain in the Lord. We see an ingathering sufficient to assure us, that the Lord is still with us. At the same time, the smallness of that ingathering affords abundant reason for humiliation, and should admonish us that all the increase must come from God.

With us, and as far as my labours with the brethren extend, *this seems to be a seed-time*; I have had occasion more than once to remark, that I have never known a season in which there has been so much faithful preaching of the truth, as the present. Attention to preaching has also been good, and everything seems to indicate an approaching harvest. May the Lord grant us an abundant one.

But we have many obstacles with which to contend. One that just at this time, and for a few weeks past, has interrupted our ordinary and regular course, is the Mexican war. Excitement is up, and other things are thrown into the back ground, by the all-absorbing war spirit. The troops from this county left us this morning. Many young men, who habitually or occasionally attend my ministrations, have gone with them; and it was a heart-rending thought to me, that so far as I know, not one of them is pious. On inquiry, I could hear of but one praying man in a company of nearly one hundred. But that one, thanks to God, is an officer. As I mingled among the volunteers, and gave them and their friends such advice as I could, and as they took the line of march, I thought, when will that time come "when nation shall not lift up sword against nation, neither shall they learn war any more." But God overrules these things for good. An instance

of this has come to my knowledge this day. A family in our connexion, most of whom are members of our church, and the head of the family, the widow of a deceased elder, were thrown into consternation by the enlisting of a junior member. They bade him farewell with many tears. When he was gone, an older brother, not a member of the church, approached me. Perceiving his mind was very tender, I sought an interview, in which I learned that his brother's enlisting had been the immediate occasion of bringing him to the Saviour. He had been serious for a long time, and although not pious, he could not endure the thought of his brother's going to the army without an interest in Christ. This led him to take the course of true wisdom, and give himself to the Saviour: now he rejoices in the hope of salvation, and also in the sweet privilege of bearing that absent brother, in the arms of his faith, to a throne of grace.

FROM A MISSIONARY IN STEUBEN COUNTY.

No fancy picture, but some plain matters of fact.

We have in our assemblies a few men and women, of faith and prayer, of various denominations. We have also professors of almost every creed, and *professors of no creed*. Sceptics, Universalists, Unitarians, &c. abound, yet some of all these attend, such is the motley mixture of our congregations. The attendance at each of my stations has thus far been good, and the attention while present commendable. True, many of those who *listen attentively*, at other times appear to "care for none of these things." But is this surprising? The Lord of life himself, who "spake as never man spake," was despised and rejected of men. Is it then wonderful that his truth should be rejected by many of this mixed multitude who even listen to it with attention? The Sabbath here is greatly profaned. Men can, without a blush, engage in their ordinary labour. Hunting, fishing, and pleasuring, are very common on that sacred day.

Now, while our Eastern churches enjoy the stated means of grace, and have beloved pastors to go in and out before them, will they not pray more fervently for those of their members who are *scattered, straying, and lost* in the midst of this waste, howling wilderness of error and of vice? While our fathers in the ministry reap the golden harvest of souls, born through their instrumentality, will they think of the peculiar discouragements under which their sons labour in breaking up this soil, before they can begin to reap, or even see a bud, or a blade, or anything that gives promise of fruit? While they meet the *aged members* of their flock, and hear them with joyful tones and tearful eyes, speak

of their experience of God's providence and of his grace, will they think of their absent sons, who are constrained to hear God's providence denied, prayer scoffed at, and the ministry con-

temned! and when the privilege is asked, of prayer with the family, to be refused by a mother, and in the presence of her children!

Mission Rooms, Philadelphia, August, 1846.

MONTHLY REVIEW.

DURING the month of June, the Executive Committee of the Board, at Philadelphia, made *thirty-nine* appointments and re-appointments; of these *nine* were in commission at the close of the year, and *thirty* were not then in commission. *Ten* are entirely new appointments, of men not before in commission, and have been sent principally to the West. The amount pledged in June, for the support of missionaries, exceeds *four thousand dollars*. This is exclusive of appointments made by the Western Executive Committee, at Louisville, Ky. The Report from that Committee had not been received when this was written. When these are added, the whole number of appointments in June, will probably be nearly or quite *fifty*; and the whole amount appropriated will doubtless exceed *five thousand dollars*. The churches will thus perceive that the demand for missionaries, and for aid in their support, mentioned in our last annual report, has already commenced; and that their Board have entered in earnest on the work of redeeming their pledge, of using every possible effort on their part to send into the great missionary field, every good, sound, efficient missionary they can obtain. The calls at this time are loud and pressing. In the present number of the Domestic Chronicle we have given a single specimen of these calls. Florida wants immediately *six* missionaries, and *these* will be able to supply *only a portion* of her wastes. The Board are looking for the men, and so soon as suitable men can be found, they *will be sent*, and *must be sustained*. And we fondly hope such

calls from the South,—and they are at present both numerous and pressing,—will rouse our southern churches to more general and vigorous efforts for this cause. In the vast West, where the population is increasing with such amazing rapidity, and where it is spreading in all directions, the number of missionaries called for, and wanted *immediately*, is *very great*. That is unquestionably the *great missionary field* in our land, on which the eye of the Church should be fixed with intense interest. Our whole country claims our attention, and no portion of it, requiring missionary aid, should be overlooked or neglected. But there are many and weighty reasons why the *West* should receive *special* and *immediate* attention. Not an hour should be lost in obtaining for that vast field as many good missionaries as can be found; and whatever may be the expense of sending and sustaining there, men of the right stamp, we are persuaded it is not only the duty, but the true policy of the Church, to employ at once, in that field, every well qualified missionary that can be obtained. On the part of the Board no exertion they can make shall be wanting to accomplish this great object; and with the efforts of our Western Executive Committee, aided and sustained by the strength of the whole Church, the Board confidently hope, with God's blessing, they will be able to accomplish for the West much more than has ever yet been done. Here is a work worthy of the character and strength of our church. May she have wisdom and grace to know and do her whole duty.

The receipts for the month of June,

as our readers will learn from our Treasurers' Reports, have been small, *unusually small*. We suppose there are sufficient reasons for this, without suspecting any diminution of interest in the cause. We have no such suspicion. We fully believe the cause of Home Missions was never dearer to our churches than it is at this moment. And well assured we are, there never has been a period in our history, when that cause more imperatively demanded the united prayers and concentrated efforts of *all* our churches than at the present time. Vast interests are now at stake. The well-being of our country, the salvation of millions, are closely connected with what our churches may do, and do *now* for the cause of Domestic Missions. We speak soberly, and advisedly, when we express it as our deep, settled conviction, that whatever other interests our churches may neglect, they cannot, with safety to themselves, regard to the authority of their Master in heaven, or faithfulness to their solemn trust, neglect the plain, imperative duty of supplying their own country with Gospel privileges.

There are two or three facts which it may be important here to bring to the remembrance of our churches. The first is, That the work of Home Missions is an *every day work*. As your Board have no *periodical times* for making appointments, or dating commissions, so they have no *periodical periods* for making payments. Appointments are made every week, and dated according to the time of commencing labour. The Board pay their missionaries quarterly, on the receipt of their quarterly reports; and as quarterly reports are received by almost every mail, the work of payment is almost a *daily work*. And hence the necessity of a *constant, regular* supply of funds, to enable the Board to meet their engagements.

We call attention to another fact. The Board must now make their arrangements for the year. To meet

punctually engagements already made, and send out the additional missionaries that will be called for, will require necessarily a considerable amount of funds. During the summer season, from arrangements made in the churches, much less is collected for this object than during the other seasons of the year. We wish, as far as possible, to avoid interfering with any arrangements the churches may make for their own convenience. Still funds are absolutely necessary to carry forward this important work, and the want of funds, at this season of the year, may prove greatly injurious to the cause. To meet the difficulty we venture a few suggestions. There are a number of churches that are in the habit of collecting yearly for this object which have *failed* to do so *the last year*. Let *these churches* make their collections for Domestic Missions *now*, with as little delay as possible. This will furnish very seasonable aid. Again, there are a large number of churches from which nothing has been received for this object for years. Will not such churches do something *now*? Can they longer neglect so important a duty, and deny themselves so sweet a privilege? Will any church hold back, when such loud and pressing calls are made upon them from all portions of our land? We trust not. Come *now* to the aid of this good cause. Your aid *now* will be of essential importance. And from the prompt liberality of *individual friends* of this cause, much may be hoped for. Brethren, the work is before you. The cause of Domestic Missions is now enjoying the special favour of God. It has never been in a more prosperous state than at the present time. To secure present advantages, and press onward to more glorious results, will require *unceasing prayer*, and *vigorous, untiring action*. The Lord send a reviving spirit, and wake up all our churches to the importance of this work.

BOARD OF MISSIONS.

Officers of the Board.

Rev. ASHBEEL GREEN, D.D. LL.D., *President.*
 Rev. W. A. McDowell, D.D. *Cor. Sec. & Gen. Agent.*
 ALEXANDER SYMINGTON, *Recording Secretary.*
 Rev. THOMAS HOGE, *Treasurer.*
 WILLIAM NASSAU, SEN., *Auditor.*
 WILLIAM D. SNYDER, *Assistant Treasurer.*

Executive Committee.

Rev. JOHN McDOWELL, D.D., *Chairman.*
 Rev. W. A. McDowell, D.D. William Duly,
 Rev. Willis Lord, Alexander Symington,
 Rev. Thomas Hoge, William Nassau, sen.,
 Robert Soutter, jun., Matthew Newkirk.

Committee on Church Extension.

Rev. C. C. CUYLER, D.D., *Chairman.*
 Rev. Thomas Hoge, Robert Seutter, jun.
 Rev. Wm. A. McDowell, Alexander Symington,
 Alexander W. Mitchell, M.D.

Executive Committee, at Louisville, Ky.

Rev. WILLIAM L. BRECKINRIDGE, D.D., *Chairman.*
 Rev. James Woods, D.D., William Garvin,
 Rev. E. P. Humphrey, Samuel Cassedy,
 Rev. W. W. Hill, William Richardson,
 Rev. S. Scovel, Henry E. Turnstall,
 Charles Woodruff.
 Rev. W. W. Hill, *Secretary of this Committee.*

Member's of the Board.

The term of service of the following expires in May, 1850.

MINISTERS.

William S. Plumer, D.D., David Magie, D.D.,
 James Hoge, D.D., Joseph H. Jones, D.D.,
 C. C. Cuyler, D.D., Jacob Green,
 J. J. Janeway, D.D., John C. Young, D.D.,
 John Gray, D.D., James W. Alexander, D.D.,
 H. A. Boardman, D.D., Alexander Macklin,
 F. McFarland, D.D., Daniel McKinney, D.D.,
 William S. Potts, D.D.,

LAYMEN.

William Shear,
 M. Newkirk,
 Thomas Henderson,
 George Morris,
 Robert Wallace,
 James N. Dickson,
 J. D. Williams,
 J. Cowper, M.D.,
 E. M. Donaldson,

**The term of service of the following expires in May, 1849.*

MINISTERS.

John McDowell, D.D., David J. Todd,
 W. L. Breckinridge, D.D., W. W. Hill,
 Wm. A. McDowell, D.D., Joshua Wilson, D.D.,
 James Woods, D.D., Samuel R. Wilson,
 John M. Krebs, D.D., Thomas L. Janeway,
 E. P. Humphrey, John T. Edgar, D.D.,
 Daniel Stewart, Isaac N. Candee,
 Sylvester Scovel,

LAYMEN.

Samuel Cassedy, Henry E. Turnstall,
 Charles Woodruff, Alex. W. Mitchell, M.D.,
 William Garvin, James Duulap,
 Samuel Russell, William Duly,
 William Richardson,

The term of service of the following expires in May, 1848.

MINISTERS.

A Green, D.D. LL.D., Willis Lord,
 A. Alexander, D.D., W. D. Snodgrass, D.D.,
 Gardiner Spring, D.D., John Johnston,
 W. W. Phillips, D.D., Geo. W. Musgrave, D.D.,
 A. T. McGill, D.D., Thomas Hoge.

LAYMEN.

Francis Bailey, G. T. Snowden,
 Moses Allen, Alexander Symington,
 Joseph Patterson, W. S. Boyd.

The term of service of the following expires in May, 1847.

MINISTERS.

Samuel Miller, D.D., C. Van Renssalaer, D.D.,
 Wm. B. Sprague, D.D., Nicholas Murray, D.D.,
 Francis Herron, D.D., Elisha McCurdy,
 Henry R. Weed, D.D., Andrew O. Patterson,
 Wm. M. Engles, D.D., Charles C. Beatty, D.D.

LAYMEN.

Robert Soutter, jun., Robert Stewart,
 James Lenox, Wm. R. Thompson,
 William Nassau, sen., James Field.

** The General Assembly, at their Sessions in Cincinnati, May, 1845, adopted the following resolution :*

" Resolved, That the present General Assembly elect twenty-four members, fifteen Ministers and nine Laymen, to fill the vacancies in the Board of Missions ; and that hereafter the same number be elected annually, instead of the number heretofore elected."

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN JUNE, 1846.

SYNOD OF BUFFALO. *Pby. of Steuben.*

Bath ch, N Y 20 00

SYNOD OF NEW-YORK. *Pby. of North River.*

Marlboro' ch, N Y 6 87

Pby. of Bedford.

Somers ch, N Y, 10 ; Poundridge ch, N Y, 3 76 13 76

Pby. of New-York.

Jersey city ch, N J, mo con 13 50 ; Wallabout

ch, N Y, 3 64 ; Brooklyn 1st ch, Wm. Dunham, jr. 1 ; Newton ch, L I, 25 43 14

SYNOD OF NEW JERSEY. *Pby. of West Jersey.*

Greenwich ch, Cumb. co, N J, in part 10 00

Pby. of Newton.

Harmony ch, N J, 8 ; Blairstown and Knowlton chs, N J, 28 36 00

Pby. of Susquehannah.

Orwell ch, Pa, mo con 10 00

<i>Pby. of Luzerne.</i>		<i>Clothing, &c., received at the office.</i>	
Wilkesbarre cong, Pa, ladies sew. soc.	10 00	From the ladies of Lansingburgh cong, N Y per Rev V D Reed, a box of clothing, &c. valued	120 00
SYNOD OF PHILA. <i>Pby. of Phila.</i>		From the ladies of Pennington cong, N J, a box of clothing, value not given, but supposed to be worth about	30 00
Miss Huxham, of Tenth ch, Philadelphia	25 00	A bundle from the Misses E and C Beatty, of Allentown, N J, for the family of the Rev. Mr. S, whose case was mentioned in the Presbyterian of June 20th, valued at	10 00
<i>Pby. of Newcastle.</i>		From the Sunday School of Nyack ch, N Y, 207 volumes second hand library books, (sent to a destitute place in Maryland, where a new Sunday School has been just started.)	160 00
Lower Brandywine cong, Del. 4 25; Red Clay Creek cong. 11 25; Rev. Thos. Love, 50cts	16 00		
<i>Pby. of Carlisle.</i>			
Mr William Milligen, of Buffalo ch, Pa, 5; Rev John Dickey, pastor, do. 5	10 00		
<i>Pby. of Huntingdon.</i>			
West Kishacoquillas ch, Pa. in part	12 75		
MISCELLANEOUS.		FOR THE CHURCH EXTENSION FUND.	
Check returned by Rev. John A. Scott, 31 25; "A friend to the Negroes," 1; "A friend to the cause," 6	38 25	<i>Received in June.</i>	
		A member of the Canawaga ch, Pa, per Mr. John Dickson	10 00
Total	251 77	WM. D. SNYDER, Ass't Treas.	

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN JUNE, 1846.

SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>		SYNOD OF WHEELING. <i>Pby. of Washington.</i>	
Bethel ch	20 00	Sistersville ch, 3; Cross Creek ch, 23 81	26 81
<i>Pby. of Redstone.</i>		<i>Pby. of St. Clairsville.</i>	
Tyrone ch, 3 25; Connellsville ch, 8; Lawrenceburgh ch, 7	18 25	Cadiz ch	10 48
<i>Pby. of Blairsville.</i>		Total	119 22
Blairsville ch, 20 68; Ligonier ch, 11	31 68	J. D. WILLIAMS, Treasurer.	
<i>Pby. of Beaver.</i>			
Westfield ch	12 00		

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN MAY AND JUNE, 1846.

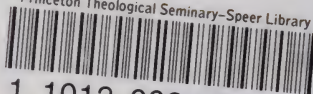
Pennsylvania Run	10 00	Mrs M Watson	12 50
Peoria, Ill.	20 00	Zion, T	20 00
Horeb, Ky	27 00	South Hanover	30 00
Beulah, O	3 00	Carlisle	6 50
Marion	2 70	T. Collins	11 00
Big Spring, Ky	21 90	Mrs. C Thurse	8 00
Corydon, Indiana	2 05	Plumb Creek	19 20
Rev. J. Dubuar	1 17	Rev. J. G. Mumford	13 00
Pequa, O	10 00	Sales at Depot	46 50
Presbytery of Potosi	50 00		
Hopewell, O	21 35	Total	346 92
Hopewell, Ind	3 50	WM. GARVIN, Treasurer.	
Springfield, O	17 55		

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